

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

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NEW SERIES  
VOLUME XXXIX. No. 35

## LET'S KEEP OUR PROMISE NOW

Baptists have always been pioneers, not of their own purposes but by the grace and providence of God. One man virtually started the modern missionary enterprise. He was a Baptist, William Carey, who got little support from his brethren. In America the whole foreign mission business was tossed into our laps without our asking, when Adoniram Judson and Luther Rice started to India as Congregationalists and landed there as Baptists. The foundling was laid at our doorsteps and we had to do something about it.

The educational work of Baptists came about in the same way. Luther Rice came back to America to secure support for Judson, and found this could not be made permanent without the support of educational institutions. So he was the father of Baptist education in America. To come on down closer to our own time and our own homes, our educational work was thrust upon us of the Lord. We didn't mean to do it apparently but the Lord made us do it. And now we can thank Him for it.

To be specific: Mississippi College came to us as a gift. The Presbyterians started a school in Clinton. It was handed from one to another for about 25 years, and in 1850 was tossed into the lap of the Baptists. Our eyes popped wide open, we gasped for breath and took it over, building the present chapel as our covenant with the Lord and our pledge to future generations. Our fathers saved the college and the college saved us. It has done more to make Mississippi Baptists what they are than any other one agency. How in the world would we ever have gotten along without it. Like crystal streams from the mountain it has given new life to all our churches.

This same involuntary undertaking has characterized our education of young women. One family started Blue Mountain, and later turned it over to the denomination. The Lord was in it all, and led us without our being aware of it. Just as surely did He lead us in bringing to us the Woman's College at Hattiesburg. "Take this child and nurse it for me." The original property was turned over to the Mississippi Baptist Convention as a gift, the only condition being that they should operate it and maintain it as a college for young women. They accepted it in this way by vote of the Convention at Gulfport. This was a moral contract, and the Baptists of Mississippi set about carrying out their pledge. A board of trustees was immediately appointed; a president secured; a faculty gathered and a student body assembled within nine months. The favor of God was upon us.

The student body grew until other buildings became necessary and these were provided; the faculty enlarged; the curriculum strengthened. Growing pains were a pleasure. The people of Hattiesburg gave liberally to provide brick dormitories and administration building. An endowment became necessary to meet standard requirements and provide an adequate faculty. The college became a four year standard institution. The Baptists of Mississippi became proud of the school, and outside help came.

In the meantime Mississippi College and Blue Mountain College were forging ahead. The former was provided the endowment required for

standardization. This was done by issuing bonds at the Convention in Grenada with the announced pledge that as soon as this was met the schools for young women would be endowed in like manner. In order to assure the standardizing agency of the purpose to meet these requirements, the Convention pledged \$10,000 a year to each of the girls' schools as an additional support fund, until its endowment should reach \$500,000. Thus the Baptists of Mississippi pledged themselves to a program from which there was no turning back.

All the work of those who gave their lives to the building of the college was done because of this Baptist pledge. All the money that has been put into the building and endowment of the Woman's College has been given because of this pledge of Mississippi Baptists. Our obligation in this matter is just as binding and sacred as any legal contract for the sale of bonds. It is as much a debt of the Baptists of Mississippi as any contract we have ever made. We are as much under obligation to endow the Woman's College and Blue Mountain College as we are to pay a debt at the bank or to pay the bonds to which the officers of the Convention have affixed their names. We said we would do it, and there is no turning back without dishonoring our word.

Of course every contribution that Baptists make is a voluntary offering. But no honest man thinks it is optional with him as to whether or not he will pay his debts or keep his word. We said we would do it. Now let's perform the doing of it. No man is discharged until he has fully done his duty.

There is another angle to this question, a purely business angle. We have in the Woman's College at Hattiesburg an investment of \$700,000 or more in buildings, equipment and endowment. To secure this and make it productive for the future, the college is now asking for \$100,000 net from Mississippi Baptists. We are well able to give it. There are people who ought to rejoice in the opportunity to give it; who can make future generations honor their memory for the gift. Failure for any cause to perpetuate the present advantage would be nothing short of folly and close kin to crime. Three-quarters of a million investment is made secure by giving \$100,000. God help us to hear on our knees His answer to our question, "Lord what wilt thou have me to do?"

—BR—

**Pastor H. L. Carter, formerly of McComb, at Ridgely, Tenn., baptized 14 at the close of a recent meeting, and three came by letter.**

**Rev. F. D. Hewitt has resigned the care of Immanuel Church, Hattiesburg, that he may return to the Louisville Seminary and finish the work for his doctor's degree.**

**At nine o'clock Tuesday morning all the workers at Baptist Headquarters in Jackson assembled in honor of the marriage at that hour of two of our most highly esteemed co-workers. At that hour in Clinton, Rev. A. L. Goodrich and Miss Evie Landrum were married. Both are well known and highly esteemed all over the state. Brother Goodrich, as circulation manager of the Record, has done and is doing an excellent work. The bride has been field worker for the State W. M. U. And we have no better missionary. A fuller account is given elsewhere.**

## RIGHT TO AN OPEN DOOR

R. B. Gunter, Secretary Convention Board

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The Baptist Woman's College has a right to an open door in all the missionary Baptist churches in Mississippi in the campaign for the completion of endowment. There are good reasons for this statement. First, the Woman's College is an agency of the Mississippi Baptist Convention. In the second place, the Convention years ago issued \$100,000.00 worth of bonds for endowment on condition that the college raise \$200,000.00 in cash, and with the further promise that the Convention would provide \$10,000.00 a year for supplement until the endowment could be increased to \$500,000.00. In the third place, the last session of the State Convention in Meridian withdrew its promise to continue the \$10,000.00 annual supplement and authorized the college to complete its endowment. The college immediately began to make steps in that direction, and after having secured pledges for half the desired amount the Convention again in its last session in Natchez extended the time, giving the college another year. In the fourth place, every transaction referred to above was the action of the Convention which is composed of messengers from the Baptist churches in the State of Mississippi. There is, therefore, a moral obligation resting upon all the churches to hear the claims of the Woman's College in order that every individual Baptist of the State may give expression to his or her wish concerning the college. This is thoroughly Baptist and democratic. It is the only fair way by which the college can ascertain the wishes of the Baptist constituency throughout the State. When the churches open their doors and hear the appeal, the final decision then rests with each individual Baptist. The college has a right to an opportunity of presenting its claims to every Baptist, and every Baptist will then be under obligation to express his conviction.

The Baptists of Mississippi are able to complete the endowment of the college, and of all of our colleges. They are able to support all the schools we have, and if they will support all the schools we have, the cause of Christ will be greatly strengthened in the State of Mississippi. The time has come for Baptists of Mississippi to give to each Baptist all of the facts concerning our work and to obtain an expression from each Baptist. It is, therefore, desired and urged that every church within the State give to the Woman's College an opportunity to be heard in this campaign which is to be continued through September and October.

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If there were no other reason for believing that gambling is a sin, it is shown to be such by violating the command to love your neighbor as yourself. That "Royal Law" as James calls it would straighten out a lot of kinks in conduct.

**PASTORAL CHANGES:** L. G. Gatlin goes from Hartsville, Tenn., to Guthrie, Ky.; Robert Palmer goes from Bayou des Glaizes Church in Louisiana to Longview Heights in Memphis, Tenn.; H. C. Hooter from Montgomery to Giddings, Texas; T. E. Edmondson goes to Lisbon, La.; Kenneth Marshall goes from Henryetta to Marshall, Okla.; E. H. Acuff from Claremore to Skiatook, Okla.; Leon Gambrell goes to University Church, Shawnee, Okla.; J. R. Grant goes from San Angelo to Childress, Texas.



## Sparks and Splinters

How would it do when there is "all day dinner and meetin' on the ground," at a church to have the tickets to the dinner table distributed at the morning church service?

We are glad to learn that Dr. and Mrs. J. H. Ware and their children were safely taken from China and are now in Manila. Mrs. Ware is the daughter of Judge and Mrs. Long of Tupelo.

Pastor J. H. Hooks of Rayville, La., in a business letter adds the information that the people across the river are responsive to leadership, and he is happy in his work. A salute to the brotherhood.

Thanks to the secretaries and Executive Committee of the Southern Baptist Convention for a copy of the minutes of the Convention just received. It is invaluable to those who wish to know what Southern Baptists are doing.

Friends sending in news notes or anything for publication will please let us know who it is writing. We will not publish the name if requested not to do so, but to guard against possible imposition we must know the name of the writer.

Home from two meetings in Kentucky. One at Ashland with Pastor G. G. Lanter. One at Fullerton with Pastor J. B. Measels. Three meetings in Florida, four in Kentucky, one in Texas, and two in Mississippi engaged for the coming season. Best work of my entire life now going on.—A. D. Muse.

Bessarabia lies next to Russia along the Dniester River. Our Baptist people report over 1,600 baptisms there in the past year, the best in their history. The people are learning to read the Bible. A dozen chapels have been completed and a score or more are under construction. The work is being well organized.

Rev. R. A. Eddleman helped Pastor J. N. Holloway in a revival meeting at Liverpool church, Yazoo County, the second week in August. Brother Eddleman delivered some very inspiring messages. He lives at Port Gibson, supplying churches and doing evangelistic work.

The church house at Vaiden has been redecorated inside and other improvements are in progress. Pastor Madison Flowers preached in a recent meeting and the church was greatly helped. Large crowds attended. The singing was an inspiration. The people are rejoiced to have brother Flowers and his wife with them again.

Pastor S. G. Pope had Rev. Owen Williams with him in a good meeting in Bethel church, Amite County. The pastor is greatly beloved here. There were some eight or ten added to the church. In the day services the Epistle to the Ephesians was studied with great profit. The people all through this country still speak lovingly of the former pastor, Rev. Jno. Thompson.

"Billy Sunday Speaks" is a volume of "1,000 epigrams of the world famous evangelist," so gathered together into twenty-seven chapters or under so many heads as to be both readable and usable. The beauty about Billy Sunday is that he told the truth. He spoke it out boldly, in a way to make people listen and give heed and remember. The Zondervan Publishing Co. has gathered these into a book that the good he has done may live after him. This book can be had for \$1.00.

A widely read religio-political weekly, commending the selection of Senator Black for justice of the U. S. supreme court, says, "It is quite likely that Mr. Roosevelt deliberately picked a politician rather than a jurist in order to emphasize again his contention that the supreme court does inescapably exercise a political as well as a judicial function, and that therefore the political and economic philosophy of the justice is quite as important as familiarity with the law." Quite revealing.

Rev. J. F. Sullivan of Phoenix preached for the Scooba church last Sunday and has promised to preach here again the fifth Sunday.

Dr. J. T. Crawford and Rev. C. C. Cunningham have resigned as president and business manager of the Kansas City Baptist Theological Seminary.

A typographical error last week in some copies of the Record made the editor say, "Jesus will give salvation to anybody who honestly deserves it." It should have been "desires it." There is all the difference in the world.

Pastor H. D. Jordan was assisted by R. Houston Smith in a five days meeting at Bunker Hill church, Marion County. There were 18 additions. This is a country church with 700 members and preaching every Sunday.

If ever a body of men outside a lunatic asylum made fools of themselves it was when the Congress of these United States declared beer non-intoxicating. Again and again have men been found "drunk as a loon," who say they had taken nothing but a few glasses of beer.

We are so crowded with copy for the Record these days that it is impracticable to get items in which come to us the week of publication. Our contract with the printer requires half the copy to be given to him on Friday and the other half on Monday. If yours comes too late you will please bear with us.

The wet crowd in Tennessee, since the legislature authorized a referendum vote on the liquor question, is saying that the vote will mean nothing and they will have nothing to do with it. This means they know they are licked. But you may well fear that this is a ruse to keep the dry folks from going to the voting places. "Ye are not ignorant of his devices."

THANK YOU: Rev. W. D. Wallace, Cleveland; Mrs. Clarence Smith, Pontotoc; Rev. W. F. Yarborough, Pickens; Rev. R. L. Wallace, Raymond; Rev. T. J. Delaughter, Woodville; Rev. C. W. Thompson, Liberty; Rev. A. A. Kitchings, Clinton; Mrs. A. C. Hammack, New Augusta; Rev. Geo. P. White, Hazlehurst; Mrs. E. C. Pitts, Brookhaven; Rev. W. A. Murray, Moss Point; Mrs. C. H. Woodham, Montrose, for lists of subscriptions sent in.

A book of sermons by Tillis D. Sumrall, pastor of Central Baptist Church, Amarillo, Tex., has just come from the Zondervan Publishing Co. of Grand Rapids, Michigan. The title is derived from the first sermon in the book "How To Become A Christian." These are twelve short sermons which are published as they were delivered over the radio. No one need be uneasy for fear they are not drawn from the scriptures. They are not of the thin, vaporous kind, but present meat of the gospel message. The book sells for \$1.00.

All the country is watching the political battle in New York City for the office of mayor. It is a three-cornered fight and old party lines are badly crossed up. There is needed a shake-up and cleaning-up, and the breaking up of old party affiliations is a healthy sign. There is something monstrous funny about a political campaign anyway. For instance party loyalty is supposed to be the supreme virtue and deserting former alignments is spoken of as the capital offense. And yet every candidate is always trying to get somebody to forsake his old party. This is a funny world.

Attention has often been called to Jesus' love of the beautiful in nature, as shown in his reference to the lilies, the birds, etc. It is worth noticing that James, reared in the same environment and in the same home, had also a striking appreciation of the beautiful. Read what he says in his Epistle, 1:11 "For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth." Only one with a poetic soul would ever have seen that going on around him. And then his common sense and moral sense had watched the same transformation in the business world around him: "So also shall the rich man fade away in his going."

Baptists do not believe in baptismal regeneration. A protest against infant baptism is a protest against magic in religion.—Potest.

Rev. W. E. Hellen, once pastor of West Laurel Church has accepted a call to Superior Avenue Church, Bogalusa, and is already on the field.

Pastor Robt. Martin had Rev. W. R. Haynie with him in a meeting in Concord church, Yazoo County. There were five received for baptism and several by letter.

On Wednesday night of last week the Clinton church voted letters of commendation for brethren Bennett and Mohon who expect to enter the Baptist Bible Institute next month.

At the recent 169th commencement of Brown University announcement was made that within the past year more than a million dollars had been given to the university. Are we going to see a revival along this line in our part of the country?

In the yard around our home are mocking birds, jay birds, orioles, wrens, red birds, sparrows, thrushes, an occasional robin and one or two whose names we do not know. They get on fine, but we have never heard them discussing the question of union.

A recent editorial in the Watchman-Examiner contrasts the infidelity of modernist preachers who regard it as superstitious to pray for rain, with the faith of William Allen White, editor of The Emporia Gazette, in Kansas, a secular paper, who called on the people of his state to pray for rain. The rain came in great abundance, and then he called on the people to "get down on their marrow bones and thank the Lord."

In proportion to membership in Baptist churches Arizona showed the largest percentage of baptisms of any state in the Southern Baptist Convention. The District of Columbia showed the smallest. Texas had the largest number of baptisms of any state. Georgia has the largest number of Baptists of any state, 814,180. Texas comes next with 759,860. These figures include white and colored churches.

I have just received word from the Department of State, Washington, D. C., that a telegram from the American Consul at Tientsin, China, advises that the following missionaries are safe at Peitaiho Beach: Rev. and Mrs. R. F. Ricketson, Rev. and Mrs. B. L. Nichols, Dr. and Mrs. J. H. Humphreys, Miss Wilma Weeks, Miss Thelma Williams, Dr. and Mrs. Shelby Vance, Miss Edythe Boyd, Miss Clarabel Isdell, Miss Genevieve Trainham.—Signed Jessie R. Ford, Foreign Mission Board.

From the Christian Index we learn that Johns Hopkins University in Baltimore proposes a lecture course on Religion which may become a regular department of Religious Instruction. The plan includes lectures by Protestants, Catholics and Jews. We do not propose here to condemn without further knowledge such an undertaking, but we do fear that a plan of this sort would tend to play down the Protestant faith to a mere negative quantity. Truth is a thing that admits of no compromise. Nobody expects scientific truth to be adaptable or changeable. How can the truths of religion fluctuate and remain truth.

It is gratifying to see a large number of Sunday school people being baptized into our churches, according to statistical reports. But it will not do to rejoice too much in this fact, for it means that more and more our churches are neglecting to go out into the highways and hedges and compel them to come in. Whenever we are satisfied to take care of the young people in our own families, then have we lost the genuine missionary spirit, which means the Christian spirit. Christianity is not a family religion, nor a race religion, but a world religion. And whenever we allow lines to be drawn within which our efforts at evangelism are made, then it is a perversion of the Christian religion, and not the original article. "Every Creature" is still the command of the Master. The Sunday school ought to be an evangelizing agency, but not simply to those who attend Sunday school.

The meetings form from those were no sessions strict sense. In Germany, it would assemblies, with participating, to dis the churches in the land. The limited to descr missionary enter to inspirational affirmation of J kings, the Lord of God, and of Testament as su of course clearly viously out of t abroad should en controversial issu of which the Ger cerned, we limit principle includi rist claim to re from entering situation. It mu that we passed ing what we cou whom our peop deeply concernec us of meeting re ecclesiastical 'aff the minister hi we felt that it to place the view before any less therefore sent a Dr. Kerl over and myself. In our world-comm not of our own terms of the V Berlin Congress lution of the E the declaration we had read i Tuesday, repres view generally

Protests at O of the German Catholic represe ed in Germany, the text of the peared up to th protests seem and to miss the To me their chi the mishandling through the bi a main factor National Social foreigners bear for the domina ate nationalisr claim of the sta conflict with t responsibility is ever blame for the facts remai ness is denied conscience' sak few weeks ougl for a chief g attempt to sus the basis of v course a divisio Church itself. T idea of the La Free Church p second-best; a Free Church p The meetings centers—Hamb were largely a ary Chapel wa



# DRS. TRUETT AND RUSHBROOKE WITH THE GERMAN BAPTISTS

By Dr. J. H. Rushbrooke

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The meetings in Germany took a different form from those in Paris and Gothenburg. There were no sessions devoted to "conference" in the strict sense. In the atmosphere of present-day Germany, it would be impossible for public assemblies, with representatives from abroad participating, to discuss the work and problems of the churches in relation to the actual situation in the land. The visit was therefore in effect limited to descriptions of the Baptist foreign missionary enterprise throughout the world, and to inspirational and evangelistic addresses. The affirmation of Jesus Christ as the King of all kings, the Lord of all lords, and the Divine Son of God, and of His will revealed in the New Testament as supreme and all-determining, was of course clearly emphasized. Since it was obviously out of the question that visitors from abroad should enter upon the discussion of acute controversial issues within the land, with many of which the German government is closely concerned, we limited ourselves to declarations of principle including of course the historic Baptist claim to religious freedom, and refrained from entering upon the details of the inner situation. It must not be supposed, however, that we passed through the country without doing what we could to help fellow-Christians for whom our people throughout the world are deeply concerned. An opportunity was afforded us of meeting representatives of the ministry of ecclesiastical affairs; but when we learned that the minister himself was absent from Berlin, we felt that it would serve no useful purpose to place the views of our people outside Germany before any less authoritative personality, and therefore sent a frank and direct statement to Dr. Kerl over the signatures of Dr. Truett and myself. In this we set forth the concern of our world-communion for liberty even for those not of our own faith and order. We quoted the terms of the World Alliance resolution at the Berlin Congress of 1934, and the recent resolution of the Executive Committee, adding that the declaration of the Oxford Conference, which we had read in *The Times* of the previous Tuesday, represents in substance the point of view generally held among us.

Protests at Oxford by Bishop Melle on behalf of the German Free Churches, and by the Old Catholic representatives, have been fully printed in Germany, though (so far as we perceived) the text of the Oxford declaration had not appeared up to the time we left the country. The protests seem to betray a lack of perspective and to miss the central feature of the situation. To me their chief value lies in the reminder that the mishandling of Germany after the war has, through the bitter resentment it aroused, proved a main factor in promoting the success of the National Socialist movement. In other words, foreigners bear no small share of responsibility for the dominance in Germany of the passionate nationalism expressed in the totalitarian claim of the state. That claim explains the acute conflict with the church. But the question of responsibility is not the immediate issue. However blame for the situation may be distributed, the facts remain that freedom of Christian witness is denied and that men are suffering for conscience' sake. Moreover, events of the last few weeks ought to appeal strongly to Baptists, for a chief ground of recent arrests is the attempt to sustain the church's enterprises on the basis of voluntary support. (There is of course a division of feeling in the Confessional Church itself. The majority cling to the inherited idea of the *Landeskirche*, and would accept the Free Church position only under pressure as second-best; a minority however accepts the Free Church principle.)

The meetings in Germany were held in three centers—Hamburg, Berlin, and Königsberg. All were largely attended. At Hamburg the Seminary Chapel was filled by an audience largely

composed of pastors, deacons, and deaconesses, Professor Carl Schneider occupying the chair. The welcome to the visitors—the President and myself, Dr. W. O. Lewis of Paris, and Dr. Gordon Palmer of Philadelphia, U. S. A., was most cordial. The experiences of Hamburg were repeated in Königsberg, where the Rev. H. Strehlow presided over a crowded assembly. Between these came two memorable meetings in Berlin, where we had opportunity to see one of the more remarkable developments of the German Baptist work—the tent mission. The brethren had decided that, since a tent campaign was in progress in their capital city, our best service would be rendered by participating in it. The largest meetings we have faced on the Continent were these tent gatherings in the German capital. The huge tent, erected in the grounds of a factory, seated nearly 1,500 people, and I judged that the audience numbered at least 1,800. We were cordially welcomed by the Rev. F. Rocksches of Berlin, president of the Baptist Union of Germany. Doctors Lewis and Palmer gave brief speeches; Dr. Truett and I spoke at length. My theme was the mission fields of India and China. Dr. Truett was thoroughly at home in impressive evangelistic appeal delivered with his characteristic force. (I shall transfer to him a phrase that Dr. Monro Gibson once applied to John Clifford: "An animated steam-engine.")

We heard a great deal in Germany about the development of the "tent and wagon mission." A large and increasing staff of preachers are at work in connection with it. "Mission cars," of which about seven are in operation, travel from point to point. The tent—there is only one at present, but a second is shortly to be acquired—is set up in large centers of population. Very large congregations assemble; interest in religion is keen, and response encouraging. The government and the local authorities appear not only to permit, but to welcome the enterprise.

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## WHAT TO DO TO BE SAVED

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Acts 16:31; John 17:3; John 14:6; Acts 4:12; John 6:35; John 5:24; John 3:36; John 3:16-18; John 8:12 and 36; John 10:9; John 8:24; John 10:11; John 15:13; Matthew 6:24; Matthew 6:33; Matthew 9:13; First Timothy 1:15; Revelation 22:17.

Without Repentance It Is Impossible to "Believe to the Saving of the Soul." Luke 13:3; Isaiah 55:7; Isaiah 1:16-20; Jeremiah 4:14; Mark 6:12; Luke 24:47; Acts 26:20; Luke 15:7; Romans 2:4; Second Peter 3:9; Ezekiel 18:23; Ezekiel 33:11; Isaiah 64:6; Jeremiah 17:5-10.

"But I Don't See That I'm Such a Sinner." Romans 3:23; Romans 3:10-12; Psalms 14:2-3; Romans 3:19; James 2:10; Galatians 3:22.

Salvation is a Gift From God. Works Have Nothing To Do With It. Ephesians 2:8-9; Romans 3:20, 27 and 28; Romans 4:2-5; Romans 11:6; First Corinthians 1:29-31; Second Timothy 1:9; Titus 3:5-8.

"Then Why Work At All?" John 14:15, 21 and 23; Matthew 16:27; First Corinthians 3:11-15; Matthew 5:16.

Ye Must Be Born Again. John 3:1-8; John 1:12-13; Galatians 6:15; James 1:18; First Peter 1:23; Isaiah 55:3; Hebrews 11:6; John 6:63; John 5:24; Galatians 3:26.

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Dr. I. E. Rouse, now pastor in Louisville, Ky., spent a three weeks vacation with friends at Poplarville, Miss. During this time he assisted in a revival meeting.

Dr. L. M. Waterman, chaplain of Baylor Hospital in Dallas, is eighty years old. He has been chaplain for 21 years. There are said to have been 2,000 conversions as a result of his work in the hospital.

Committees are meeting and preparing for the simultaneous revival meetings to be held in all the Baptist churches in Jackson beginning Sept. 19. Will you join in prayer for the manifestation of the power of God on these meetings.

## ASSOCIATIONAL MEETINGS

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Association	Date	Place of Meeting
Union Co.	April 13,	Myrtle Baptist Church.
Pontotoc Co.	April 15,	Friendship Church.
Benton Co.	Sept. 7—	Hamilton Church.
Lee Co.	Sept. 9-10,	Bissell Church.
Grenada Co.	Sept. 7—	Holcomb Church.
Tippah Co.	Sept. 8—	Walnut Church.
Yalobusha Co.	Sept. 8-9,	Cedar Grove, 4 miles N. E. of Coffeeville.
Lafayette Co.	Sept. 7,	Taylor Church.
Marshall Co.	Sept. 9,	Spring Hill Church, Waterford, Miss.
Calhoun Co.	Sept. 14—	Mt. Taylor Church, 6 miles west of Pittsboro, 10:00 a. m.
Oktibbeha Co.	Sept. 16—	Starkville Church.
Coldwater	Sept. 15-16,	Lewisburg, New Hope Church.
Sunflower Co.	Sept. 16,	Inverness Church.
Jasper Co.	Sept. 21,	Fellowship Church, West Enterprise.
Lebanon	Sept. 21-22,	Big Level Church.
Tate Co.	Sept. 23-24,	Senatobia Church.
Clarke Co.	Sept. 29,	Harmony Church.
Rankin Co.	Sept. 29, 9:00 a. m.,	Clear Creek Church, Puckett, Miss.
Madison Co.	Sept. 28,	New Hope Church, Madison.
Lauderdale Co.	Sept. 29-30, 10:00 a. m.,	Oak Grove Baptist Church.
Marion Co.	Sept. 29-30,	Oloh Baptist Church.
Zion	Sept. 29-30,	Eupora Church.
Prentiss Co.	Sept. 30,	Mt. Zion, few miles from Baldwin.
Bolivar Co.	Sept. 30,	Morrison Chapel Church, Cleveland, Miss.
Choctaw Co.	Sept. 30-Oct. 1,	Providence Ch.
Perry Co.	Sept. 30-Oct. 1,	New Augusta Ch.
Kemper Co.	Oct. 1-2,	Stonewall Church, 3 miles north of DeKalb.
Clay Co.	Oct. 5,	West Point Church.
Jones Co.	Oct. 5,	Bethlehem Church.
Carroll Co.	Oct. 5,	Coila Church.
Panola Co.	Oct. 5,	Peach Creek Church, 8 miles west of Sardis.
Copiah Co.	Oct. 5-6,	Sylvarena Church.
Tishomingo Co.	Oct. 5-6,	Red Bud Church.
Monroe Co.	Oct. 6,	Harmony Church.
Union	Oct. 6,	Port Gibson Church.
Pike Co.	Oct. 6-7,	Friendship Church.
Smith Co.	Oct. 6-7,	Harmony Church.
Jackson Co.	Oct. 7, 9:00 a. m.,	Escatawpa Ch.
Tallahatchie Co.	Oct. 7,	Sumner Church.
Covington Co.	Oct. 7,	Sanford Church.
Winston Co.	Oct. 7,	Liberty Church, 7 miles west of Noxapater, 10 a. m.
Alcorn Co.	Oct. 7-8,	Kossuth Church.
George Co.	Oct. 7-8,	Rocky Creek Church.
Chickasaw Co.	Oct. 7-8,	Houston Church.
Gulf Coast	Oct. 7-8,	Thursday evening and all day Friday, Grace Memorial Church.
Holmes Co.	Oct. 7-8,	Bowling Green Church.
Lawrence Co.	Oct. 7-8,	Monticello Church.
Neshoba Co.	Oct. 7-8,	Mt. Sinai Church, 10 miles southwest of Philadelphia.
Pearl River Co.	Oct. 7-8,	Union Baptist Church, 8 miles east of Carriere.
Itawamba Co.	Oct. 8-9,	New Harmony Church.
Columbus	Oct. 12,	Mayhew Church, 9:30 a. m.
Deer Creek	Oct. 12,	Straight Bayou Church.
Lincoln Co.	Oct. 13-14,	Mt. Pleasant Church.
Wayne Co.	Oct. 14,	Bucatanunna Church.
Mississippi	Oct. 14-15,	Gillsburg Church.
Riverside	Oct. 14-15,	Jonestown Church.
Montgomery Co.	Oct. 19,	Bethlehem Church.
Leake Co.	Oct. 15-16,	Midway Church.
Greene Co.	Oct. 15-16,	Fellowship Church.
Newton Co.	Oct. 19-20,	Clarke-Venable Mem.
Scott Co.	Oct. 19-20,	Line Creek Church.
Simpson Co.	Oct. 19-20,	Pleasant Hill Church.
Hinds-Warren	Oct. 21, 9:45 a. m.,	Bethesda Church.
Walthall Co.	Oct. 21-22,	Crystal Springs Ch.
Kosciusko	Oct. 21-22,	Jerusalem Church.
Jeff Davis	Oct. 22,	Victory Church.



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# EDITORIALS

## THE GOD OF PEACE DECLARING WAR

Paul says in Romans 16:20, "And the God of peace shall bruise Satan under your feet shortly." And it is very interesting to notice what arouses the God of peace to this violence and provokes Him to make war and cause Satan to be trampled under foot. Our God is a God of love and peace. He loves ever creature of His, and we doubt not that the devil is included. He loves peace and seeks to bring it into men's hearts and into all the relationships of men. Anybody with the slightest knowledge of the Bible hardly needs to be told this.

It may sound strange that one who is so represented in the Bible and specifically spoken of in this passage in Romans as the God of peace should thus be described as bruising Satan under the feet of his people. There are people who think of God as a sort of goody-goody person, or as some have said a grandfather instead of a father, and do not like to hear of His doing anything that savors of violence. Others know full well that God is spoken of as being angry; of His hating as well as loving; of His taking vengeance on His enemies; that He is called the God of war.

But the striking thing about this verse is that it speaks of the God of peace taking the devil in hand for a drubbing. Here His attribute of peace and anger are put side by side in the same verse. And the singular thing about it is that these qualities are not here contrasted but the fact that he is the God of peace, His very love of peace puts Him in the mood to bruise Satan: "The God of peace shall bruise Satan under your feet shortly."

It is not so strange as it seems. His love of peace is the thing that provokes Him to wrath, to make war, to punish offenders, to bruise the chief offender, because he is the offender against peace. He would destroy that for which God stands. He is the antagonist of that which is of the essential nature of God. We sometimes speak slightly today of President Wilson's words about "War to end war," but they were noble words. They were sincere and had a noble inspiration and aim. It may not have worked out that way, but it was not President Wilson's fault.

The man whose ire is not roused by outrages against injustice, against a miscreant and disturber, against a destroyer of homes and happiness, that man has something strangely lacking. He is not like God. He has lost something of the image of his Maker. What man would suffer the peace of his own home to be destroyed without resistance to the uttermost? It was just this sort of thing which here provokes the God of peace, and that because He is the God of peace.

This fact is clear from reading the connection in which the words occur in the sixteenth chapter of Romans. It is always wise to read the connection if you wish to know the meaning of any verse or word in the Scriptures. For fear you might not turn to it and read it we quote: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not the Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly."

Here are several things which are briefly noted, though they need to be thought out at length. Paul is closing the epistle. He interprets the salutations for a warning against those who preach and teach contrary to the truth; just as he does in Philipians. He must

put them on their guard. He commends them for their obedience, and he expresses joy in that. But even so they are not safe from those who "beguile the hearts of the innocent." He wants them to be wise as to what is good and unsophisticated as to what is not good or true. You don't have to read all the books written by heretics and unbelievers. You don't have to go all the gaits and know all the traits of the devil. You don't have to acquaint yourself with all the false teaching.

It is this teaching that is not according to truth that causes divisions and contentions. It was against this that Paul sounded his strongest anathemas. And all such teaching that makes divisions Paul ascribes to the devil. The only hope of overcoming the devil is by loyalty to the truth of God. And this will win. If we believe the truth, hold to the truth, teach and preach the truth, the fight against Sin will be won, and that is the only way to win. That is the reason the devil seeks to corrupt and pervert the truth. This rouses the ire of God, and God will bruise Satan under our feet; not under God's feet. The victory is God's through us. We win by faithfulness to the truth. Satan is bruised under our feet. We get the victory over him in our own lives. And we win in the battle for salvation and righteousness in the world around us.

—BR—

Evangelist Hyman Appleman will be with Dr. Millard Jenkins and First Church, Abilene, Tex., in a meeting beginning Sept. 20.

Dr. D. H. Hall, now of Miami, Florida, formerly of New Albany, Miss., helped in a meeting at Blytheville, Ark., last week.

Superintendent of public schools at Idabel, Okla., has banned from their reading room all magazines carrying liquor advertisements.

Rev. H. Leo Eddleman visited his many friends in Clinton last week, his home for several years, and made a most impressive address on Wednesday night at prayer meeting. A purse was given him in token of the love and high esteem in which he is held.

According to the best figures available Dr. E. P. Alldredge in the Southern Baptist Handbook reports that there are 11,647,778 Baptists in the world; 10,101,860 of them in the United States; 4,482,315 of them in churches in the Southern Baptist Convention. There was a net gain last year among Southern Baptists of 92,898. There was a gain in per capita giving of six cents; a total gain of \$2,300,130.

After a short sermon by Pastor J. W. Middleton at Clinton Sunday night, on "Giving," a group of young women gave a pageant which presented objectively all the departments of our denominational work and stressed the giving of the tithe. There was only one young man in the company, who represented the old preachers. We wondered where he got that "long tailed coat." It had been a long time since we saw one.

It was the editor's pleasure to preach for Pastor J. L. Boyd at Forty-first Ave. Church, Meridian, Sunday morning. The pastor is now about recovered from the injuries received in the automobile accident some weeks ago. Lately he has undertaken to preach only once each Sunday. We had never before had the opportunity of worshipping with this church, and we found them a busy group. The pastor already has the work going well, and has here a great opportunity.

Miss Alice Katharine Boyd, daughter of Pastor and Mrs. J. L. Boyd of Meridian, has accepted a position as acting head of the department of Speech, Arts and Dramatics in Hardin-Simmons University, Abilene, Texas. She has for six years had charge of this work at the Mississippi Woman's College at Hattiesburg, from which she received the B. A. degree. She has also studied at Columbia University and in Boston. She is doing work for the doctor's degree. Hardin-Simmons University is a Baptist coeducational institution with 1,100 students.

Rev. M. J. Derrick moves from Canton to Jackson, address Jackson, Route 1, Alto Woods Park. We wish for him complete restoration to health.

The Religious Herald tells of a Methodist church at City Point, Va., which was recently destroyed by fire, but the Bible on the pulpit was not scorched.

When Drs. Truett and Rushbrooke visited Poland this summer attending the Regional Conferences of Baptists, they were welcomed by the pastor of the Reformed Church in whose building the conference met, a new thing in that part of the world.

Mission Treasurer of Virginia Baptists, Mr. F. T. Crump, calls on the Baptists of that state to take The Religious Herald, for he says it is a necessity to the carrying on of the work. Those who make our state papers are always grateful for a helpful word.

The Baptist Hospital in New Orleans had the largest number of patients and the best collections in the month of July it has ever had. From its opening it has never reported a deficit. Knock on wood? No, thank the Lord.

Mrs. A. B. Rudd, who with her husband was a missionary many years in Mexico and Puerto Rico, passed away at their home in Richmond, Va., a few days ago. She was Miss May Bagby. We had delightful fellowship with brother Rudd in the years ago at Louisville, Ky.

In Yalobusha County a county election on the question of legalizing the sale of beer and light wine. It was held last week and the people voted nearly two to one against the sale. In Coffeeville where brother R. L. Breland is bishop, the vote was three to one against license.

Rev. G. O. Parker assisted Pastor D. W. Moulder in a seven days meeting at Pinegrove, Simpson County. The preaching was in the power of the Spirit; congregations large; a genuine revival. There were ten additions to the church, six by baptism, one of them a man 76 years old.

Edward Byrd, eldest son of Dr. J. L. Byrd our state Sunday school evangelist, has yielded to the call to the ministry and a council is called to examine him at Mount Olive on Sunday, Sept. 12. He was graduated from Miss. College two or three years ago, and since then has taught at Amory. It is his purpose to enter the Louisville Seminary this fall.

The Lord very graciously blessed the Baldwin meeting. We had 36 additions, with 32 of them for baptism. I baptized 31 at the close of the meeting last Wednesday evening. The meeting proved a great blessing to the church and I think to the entire community. I think it will not be long now before the church will have a pastor.—B. C. Land.

Brother T. E. Spencer of Moss Point, a layman who is helpful to his pastor in all the church work, writes: "I wish some one would write an article on the importance and need of reading God's word daily, and one pleading with pastors to preach sometimes to children. So many children leave church after Sunday school, so often the sermons are beyond their understanding. It is the most fertile field, if more people between the years of 9 and 16, are susceptible to the Gospel, and are saved, than those from 17 to 90."

Three more meetings: With Pastor W. L. Day and saints of Salem church, Covington County. They know how to go to church down there. Fourteen additions. It was a joy to be in the home of the fine pastor and family. Next week was with the unique church, Farmhaven, Madison County, for a third meeting. Enjoyed the home fellowship of A. A. Burns and family. Supply Pastor Robert Martin also led the singing in a fine way. Eight additions. Then, went to Germantown with Pastor B. W. Hudson. Again was privileged to be in the home of the fine pastor and wife. Some fine folks there too. Great opportunity. Fourteen additions. Brother Bryan Simmons is doing fine work here in the closing week of county revival. Carl Bates is a great fellow to have around leading the singing.—Yours in service, D. A. McCall.



## WHY ENDOW MISSISSIPPI WOMAN'S COLLEGE

The Mississippi Woman's College should be endowed to insure its life and to enable it to serve in a larger capacity its constituency. Among the specific reasons that may be offered are:

1. It should be endowed because the Mississippi Baptist Convention has come to the place where it is not in position to subsidize the institution any longer and has authorized an endowment campaign.
2. It should be endowed because of its strategic location. It is the only Baptist school south of the A. & V. Railroad. It is in a growing and developing section.
3. It should be endowed because of the service it has rendered in the past. Many fine young women have gone out from this school as church workers and home builders giving themselves in every way for the making of a better society.
4. It should be endowed in the interest of Christian education at large. It is a dangerous precedent to start "killing off."
5. It should be endowed in the interest of our Kingdom and denominational work. If the Baptists could do anything on the basis of 100% it would encourage all phases of our denominational work, give interest on our debt paying program and lead us to give more sacrificially to our denominational work.

C. Z. Holland

## ASK FOR A TASK

The Morrison Chapel Church, located in the heart of the Delta, pastored by J. W. T. Siler, felt that it wanted to do something great for the Lord as an expression of His blessings for the past year. The suggestion was made that they take five additional memberships to the Five Thousand Club and pay them in full for one year. The church voted heartedly to accept the challenge.—C. Z. H.

A certain deacon asked that his church be challenged with a great missionary program this fall. He wanted to have a part in thanksgiving service as an expression of gratitude for the Lord's blessings. Where people think, they are usually thankful.—C. Z. H.

Let every church have its Five Thousand Club 100% active before the meeting of the district associations. With all our clubs 100% active for the past twelve months, we can go to the State Convention without any matured obligations.—C. Z. H.

Pastor E. Floyd Olive in filling the editor's chair temporarily for Dr. Gwaltney of the Alabama Baptist writes a strong word of caution, not to say criticism of the Foreign Mission Board's policy of raising the physical requirements of those who are sent out as missionaries. This is indeed a very important matter, and ought to be studied in the light of the scriptures and of past experience. Dr. Olive truly says that Paul would have stood a poor chance of being sent out by our Foreign Mission Board. It is certain that William Carey would have been rejected if the present day craze for degrees had been in vogue in his day. But Paul said he was an apostle not from men, neither through man, but through Jesus Christ and God the Father, who raised him from the dead. And when he went out they were "sent forth by the Holy Spirit." We are not disposed to be critical of the Board for setting a high standard for missionaries. But we had rather have a missionary who has a clean record of spiritual life though he may not have a degree, than to have a Ph. D. with question marks trailing him. We hope the Board will not allow physical and educational qualifications to take precedence over spiritual qualifications. And in saying this we have good reason to believe we voice the hopes and fears of some of the missionaries themselves.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### KEEP THE RECORDS STRAIGHT

It was reported recently that one brother when approached concerning the Five Thousand Club said, "Well, if we get out of debt, Gunter will run us in again. If this brother will examine the records over a period of approximately 19 years, he will find that Gunter has never made any indebtedness for the Mississippi Baptist Convention. On the contrary he pays debts. He left a good pastorate in order that the indebtedness might be removed from the Convention. This indebtedness was on the Clarke College and Mississippi Woman's College. This indebtedness was paid off and he returned to the pastorate on a salary less than the Education Commission offered him if he would continue. Were the making of debts left to the writer, there would never be any. Of course, this attitude is not appreciated by all of our Baptist people. There are some who believe that the people work better when in debt. That may be true in some places, but it certainly does not work in denominational affairs. This writer argued against the making of indebtedness when bonds were issued in behalf of our schools on the ground that people do not like to pay debts. Notwithstanding the dislike for paying debts, a very encouraging report will be made to the Convention in November. With the reductions up to date this year, there will be a good report, and if our people give as they are able to give for the next two months, the report will be still more flattering.

### THE GOAL REACHED

The 5,000 mark has been reached in our Five Thousand Club work. That means if every member pays his dollar each month and will all pay up to the close of November, all past due obligations can be paid. It should also be borne in mind that if this number is doubled, the indebtedness can be paid off in less than half the time allotted for the maturing of the bonds. There are 5,000 more Baptists in the State who can easily do what 5,000 have promised to do. Furthermore, all of the Five Thousand Club members will not live until 1947. For this reason, also, others should continue to join the Five Thousand Club. Nothing worth while works automatically. We have to strive for the best things. This will be true in our Five Thousand Club work.

Pastor D. L. Hill of Holly Springs has with him this week Dr. E. C. Stevens of Louisville, Ky., helping in a meeting. The singing is led by Mr. L. V. Martin of the Woman's College.

Pastor Theodore Whitfield writes that Dr. L. Bracey Campbell of Canton assisted in the annual revival meeting at Pocahontas. There were thirteen additions. "He preached very able and effective sermons, which did much good."

The Bible says, "Woe to them that justify the wicked for a reward." And that is in immediate connection with the verse which says, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." There is nothing that will corrupt a man's morals or pervert his judgment more quickly than the liquor business. Any man or institution that profits in anywise by the liquor business cannot preserve his moral insight. Any newspaper which is paid to advertise the liquor business cannot be trusted to tell the truth about it.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

## WHAT A CHRISTIAN SHOULD KNOW

First.—THAT HE IS SAVED. Romans 8:16; Second Corinthians 1:22; Second Corinthians 5:5; Ephesians 1:13; Ephesians 4:30; First John 3:14-15; First John 4:13; Second Timothy 1:12.

Second.—HOW HE IS SAVED. Ephesians 2:8-9; John 3:16, 18 and 36; Acts 8:36-37; Romans 10:9-10; John 5:24; John 6:63; Acts 4:12.

Third.—WHY HE IS SAVED. Ephesians 2:10; Matthew 16:27; First Corinthians 3:8, 9 and 13; Matthew 5:13-16; Second Corinthians 3:2.

Fourth.—TO WHAT HE IS ENTITLED.

First.—Peace. John 14:27; Romans 5:1; Philippians 4:6-7.

Second.—Joy. John 16:24; John 15:10-11; First Peter 1:7-8; Philippians 4:4.

Third.—Reward. Second Timothy 4:7-8; Revelation 2:10.

Conclusion.—Ephesians 3:14-21.

Exhortation.—Second Timothy 2:15.

—BR—

Pastor H. M. King returned from his vacation and was present at Calvary Church Sunday, but had Rev. Hugh Brimm, student in Mississippi College, to preach for him.

—BR—

## WORLD BAPTIST YOUTH CONGRESS

Zurich, Switzerland, August 7-11

By Edwin S. Preston, Atlanta, State Secretary Georgia Baptist Training Union

—O—

Young Baptists and youth leaders from twenty-seven nations were in attendance at the Second World Congress of Baptist Youth which was held at Zurich, Switzerland, August 7-11. The 1,564 messengers and visitors who participated in the five-day meeting numbered nearly 1,200 more than the three hundred who met in Prague, Czechoslovakia, for the first such gathering sponsored by the Youth Committee of the Baptist World Alliance six years ago. Over 100 were from Southern Baptist churches.

Zurich was a beautiful city in which to hold the sessions of the Congress. Situated on a lovely lake this, the largest commercial city of this admirable nation, offered every facility for a great meeting. The Tonhalle, city hall, an ornate yet beautiful and commodious building, housed the conferences.

### Opening Session Colorful

When the messengers began gathering at 7:30 Saturday evening, August 7th, they were ushered into the lobby for registration and then up the stairways to the great hall on the second floor. Here they saw the gold and white of the walls and the brilliant lights of the crystal chandeliers made colorful by the flags of all nations draped from the balcony which ran around three sides of the building.

A great Swiss choir singing the theme songs of an adequate world gospel swelled into harmony during the opening minutes. Welcome and response by civic and conference leaders were then called forth by Dr. T. G. Dunning of London, England, presiding as the chairman of the Youth Committee.

In the roll call of nations during that opening session scripture verses were the basis of each speaker's response. England's representative used the verse, "Speak unto the children of Israel that they go forward." For Southern Baptist Youth, Mr. G. Kerpie Geagan of Shreveport, La., used the verse, "For there is none other name under heaven given among men, whereby we might be saved."

### Spain Not Represented

Of interest in view of world conditions and especially the conditions in these countries was the fact that there was no representation from Spain nor from Czechoslovakia.

In the chairman's address which closed the first session Dr. Dunning gave emphasis to the need of Christ in individual lives so as to produce an impact which would move the world. "He who would move the world must have Christ in him," Dr. Dunning declared, and he who

(Continued on page 7)



## TOWARD CHRISTIAN UNDERSTANDING

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The following is a report of the Conference on Life and Work, that is of its pronouncements as given in the Religious Herald, furnished by Dr. Jas. H. Franklin. There were about 800 in attendance, from 45 countries, representing 100 denominations. Drs. J. R. Sampey and J. D. Franks represented Southern Baptists. While we have no official connection with the conference, held in Oxford, England, and do not have to subscribe to its pronouncements, yet they are of interest to all our people, and it is desirable to keep informed.—Editor.

—O—

## A Message from the Oxford Conference to the Christian Churches

The delegates to the World Conference on Church Community and State, assembled at Oxford from July 12 to 26, 1937, send at the close of their deliberations the following message to the Churches of Christ throughout the world:

In the name of Christ, greetings.

We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto Himself."

The first duty of the church and its greatest service to the world is that it be in very deed the church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the church call men to repentance. The call to ourselves and to the world is to Christ.

Despite our unfaithfulness God has done great things through His church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the body and subdues the many wills to His.

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the church must set its face implacably as rebellion against God. Especially in its own life and worship; there can be no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political or cultural ideals, is idolatry, and can

only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race or nationality.

In consonance with its nature as true community, the church will call the nations to order their lives as members of the one family of God. The universal church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a **condemnation of war unqualified and unrestricted.** This truth is unaffected by any question as to what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then pre-eminently the church must manifestly be the church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's name may be hallowed, His kingdom come, and His will be done in both, or all, the warring nations. This fellowship of prayer must, at all costs, remain unbroken. The church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war.

To condemn war is not enough. Many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote among the nations justice and peaceful cooperation, and the means of peaceful adjustments to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

We recognize the state as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold the law and order and to minister to the life of its people. But as all authority is from God, the state stands under His judgment. God is Himself the source of justice, of which the state is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the state consents; and the state on its side should recognize the duty and assure full liberty for its performance. The church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

In the economic sphere the first duty of the church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that

none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the church knows that no change in the outward ordering of life can of itself eradicate social evil. The church, therefore, cannot surrender to the Utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend are found not only in the hearts of men as individuals, but have entered into and infected the structure of society and there also must be combated. The responsibility of the church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions new types of ministry will have to be developed by the church.

The fulfillment of the tasks to which the church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to Him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the churches and to making known the good news of Christ by word and action. We rejoice in their brave witness.

In the education of youth the church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the church must condemn inequality of educational opportunity as a main obstacle to fullness of fellowship in the life of the community.

While the church is thus concerned with all education it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized He is ignored. The church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the church and all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the church must gird itself for the struggle.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of different centers, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow-men.

We have deep fellowship of the represented at the filled with anguishing of the ch and gratitude go in Germany; we trust by their s we pray that w the same clear

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We have deeply felt the absence from our fellowship of the churches that have not been represented at the conference. Our hearts are filled with anguish as we remember the suffering of the church in Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

We have much to encourage us since the conference at Stockholm twelve years ago. The sense of the unity of the church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered by the conference and commended to the churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and man with man, which He creates, life even in face of all these evils has a meaning. In His name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children and of combating injustice, cruelty and hate. The church can be of good cheer; it hears its Lord saying, "I have overcome the world."

Oxford, England, July 24, 1937.

#### CHRISTIAN EDUCATION By B. E. Phillips

There are three essentials in Christian Education which I wish to call attention to in this article. These I consider to be of such fundamental nature that Christian Education can not exist without them.

The first one is a definite, clear-cut, outstanding, unchanging purpose. By this I mean that regardless of what all may be included, in influencing pupils to attend, the definite goal to be attained is Christian Education. Should anything be permitted to overshadow or to minimize this goal the purpose is defeated. This purpose must have the right-of-way over everything else. Should this fail, it fails to be Christian Education.

Then the board of trustees should be Christian people in the full sense of the word. The purpose of Christian Education should be definitely clear in their minds and they should be people with strong convictions on this purpose and should never swerve from this purpose regardless of what they may have to encounter in the discharge of their duty. No favoritism or side issue or questionable motive should cause them to turn their minds from the definite goal to be accomplished.

A third essential is to have Christian teachers. A teacher may have enough degrees to weight him down and yet be wholly unfit to teach in a Christian college. A person who is not saved cannot teach or even know real Christianity. This is a thing which is not learned from books or conferred by degrees. It takes a definite personal experience with God to give the fundamental qualifications for such teaching. I believe it is inexcusable to employ a teacher in any Christian college who is not saved. The teacher should constantly and clearly manifest the Christ-like spirit in his daily life. He should do this in all of his contacts with students. He should do this by his attitude toward the church. He should attend every service of his church without fail. I do not believe it is right for a teacher to draw a salary from a Christian school and not be a regular church attendant. Any teacher who wilfully and constantly neglects church attendance should be recognized as unworthy as a teacher in a Christian college and should be dealt with accordingly.

#### WORLD BAPTIST YOUTH CONGRESS

(Continued from page 5)

would move the world must be moved of God."

The Congress theme, "Christ Our Life," was developed through the succeeding sessions. Sunday morning the session was primarily a worship service with great messages from Dr. J. H. Rushbrooke of London, England, and Dr. George W. Truett of Dallas, Texas, executive secretary and president respectively of the Baptist World Alliance.

"The deadly peril of war lies in the minds of the youth of many countries," said Dr. Rushbrooke. "Yet in these conflicting and confusing world currents there are some assuring certainties upon which we can depend. Jesus is here to be a companion and inspiration on the way. He never really left the world at all but merely exchanged presence for omnipresence."

Dr. Truett's devotional message was centered on the truths emanating from the Lord's prayer. "God's will should be done here on earth as it is done in heaven—joyously, wholeheartedly and universally," declared Dr. Truett.

#### Needs of Youth Presented

The needs and opportunities of youth were set forth during the night session Sunday as the following subjects were discussed by speakers from two races and two nations: "What Youth Needs," Dr. W. H. Jernagin, U. S. A.; "What the World Offers," Rev. E. Pfister, Switzerland; "What Christ Gives," Dr. Frank Leavell, U. S. A.

In these messages it was brought out that (Jeragan) growth needs a firm foundation for today, needs to adventure in science and religion and needs to know Christ; (Pfister) the world offers youth riches and honor, disappointment and guilt; and (Leavell) Christ gives youth abounding life for today, expanding capacity for tomorrow and triumphant victory for eternity.

The unity of Baptist thought in its expressions from many nations was one of the outstanding impressions of this meeting. Even though the speaker was from another nation his message was a recognizably distinctive Baptist message with which there was no disagreement on the part of the Baptists from other nations. The unity of Baptists both in their co-operative impact and in their beliefs continue to be a marvel even to the Baptists themselves.

#### Varied Morning Conferences

Subjects for Monday's morning conferences included, "The Use of Leisure," "The Sanctification of Labor," "The Ideal Home," and "Training the Mind for Service." Each subject was presented by a speaker from a different country.

The transformation Christ brings about in the daily life of an individual was effectively illustrated by the Rev. G. Gueguen of France in his message. He told of a French woman who was converted and told of the differences she saw in her life thus, "Before I was converted I used to do my house work in a haphazard way but now I sweep in the corners."

"Let the wife get the habit of keeping the whole family happy," was the advice of Miss Tabea Gorjus of Esthonia in an outstanding message on "The Ideal Home." "There are three steps in marriage," she said, "First, Idealization; second, Disappointment; and third, Appreciation."

"How We May Know Christ Better" was Dr. Truett's devotional theme Monday noon. His suggestions were: first, Make much of His Word; second, Make much of Meditation; third, give ourselves to secret prayer; fourth, watch with all warfare against committing sin; fifth, make much of association with the right kind of Christians.

I consider the above named essentials of such a nature that if we neglect or ignore them we will find ourselves in the bog financially and every other way and will remain there until we change our methods.

New Testament principles applied to present day world needs and to the needs in human hearts was the scope of Congress considerations Tuesday morning.

The distinctive Baptist witness and its relevance for today was the theme Wednesday morning. This consideration was followed by the reports of the two important Congress committees presenting findings of the session and a program of future international work.

#### Report of Findings Committee

In the Findings Committee report read by Dr. Frank H. Leavell the following points were made:

1. The conference called the messengers to a true piety—a hiding of the life with Christ in God.
2. There was a call to dedicate the whole personality to the Saviour and to believe that Christianity is a religion of gift and grace.
3. Emphasis was given to evangelism at home and abroad, inside and outside of our churches. This has been demanded as the master-passion of the Christian's attitude toward his fellows.
4. There has been a characteristic Baptist emphasis on the individual and his worth in the eyes of God and upon freedom and liberty as necessary to his development and fullest life.
5. The conference has reminded us that Christianity is an historic religion. It has been said that there is nothing in the church's past that ought not to be improved upon.
6. Action has been demanded—war, unemployment, poverty and illiteracy have been denounced and Christian council recommended that the wounds of a tortured world be healed.
7. The conference has re-emphasized the duty and privilege of service.

#### Future Program Outlined

The future program as presented by Mr. Douglas Gow of Canada was:

1. International correspondence among young people of different nations.
2. One organization of Baptist life exchange greetings with another in other nations.
3. Exchange programs, that is, put on programs in one country that were planned as characteristic of another country and have these several programs presented on the same day.
4. Organized groups of young people to visit the young people of other countries.
5. Continue to have such international congresses as this one at Zurich.

#### MEMORABLE PRIVILEGES

Our party had the privilege of visiting England, Holland, Belgium and Germany on the way to the Congress. In coming home from the meeting we went up into the towering Alps and spent some days in France. The impressions of these visits helped to prepare us for the Zurich meeting and will be a happy, helpful life-time memory. The closing session of dedication with the message by Dr. Truett and the Swiss choir singing the "Hallelujah Chorus" will never be forgotten by those who heard it.

Some privileges of our group in contact with personalities along the way included a dinner with Dr. T. G. Dunning in London; a dinner and evening with Dr. and Mrs. John R. Sampy also in London; a dinner occasion with Dr. J. H. Rushbrooke and with Miss Inabelle Coleman in Zurich; a dinner with Mr. and Mrs. George Brownell in Paris; daily fellowship, a farewell tea and an hour's survey of Europe's religious currents by Dr. and Mrs. George W. Truett on the S. S. Bremen the five days coming home.

To members of this party and particularly to Mrs. R. L. Brown of College Station, Texas, I am indebted for a rather full stenographic report of addresses at the Congress. From these notes and from my personal notes I have drawn freely for this brief account of a gathering that was characterized by Dr. Truett as, "altogether profitable—a movement that has vindicated itself nobly in these two meetings."



# Margaret Lackey Season of Prayer for State Missions—September 13-16

Jackson, Miss., Aug. 30, 1937.

Dear co-worker:

Since the Margaret Lackey Season of Prayer for State Missions ushers in the preparatory plans for the Golden Jubilee Celebration, as State Jubilee Chairman I cannot refrain from sending you a personal appeal at this time.

We trust that the Society Presidents and Program Chairmen will read very carefully the "Notes" found on the inside front cover of the program and abide by these suggestions.

All the material for the program has been carefully and prayerfully prepared. Every article will be helpful to your group, do not slight any of it.

You will make proper preparation for the offering by early distribution of the envelopes. Please see that every envelope is personal, in that it carries an individual name. Every one of us will want one of the attractive offering envelopes. Our Jubilee symbol—the trumpet—appears for the first time. The spaces for marking the organization is important and each will pride herself on filling in the spaces properly and—seeing to it also that the envelope is filled!

Assign the program material, as well as distribute the envelopes, early, thereby insuring personal preparation for the participants. We will undergird every detail with prayer. Through prayer we will plan, through prayer we will promote and through prayer we will achieve. No time was ever lost in getting ready and if every society and auxiliary will make "a good ready," results will prove the wisdom of so doing.

The climax of the week will be the Self-Searching Program. Read very carefully the enclosed sheet and use as a foreword. Let us meet the request of Mrs. James and "search our own hearts, seeking to locate the weaknesses in our personal lives that might retard spiritual growth and discover to ourselves sources of power we might not realize we possess." We love to know, as Dr. Lipsey points out, that "The best is always ahead for the Christian and it will be given him as fast and as far as he is ready for it. It only awaits his receptivity. The need is great, the power of God sufficient, the VICTORY awaits us."

Let us count it a gracious privilege to do our very best in our approaching Week of Prayer for State Missions.

Yours in joyous expectation,  
Mrs. Ned Rice.

## POTENT PROPHETIC PREPARATION

Mrs. F. W. Armstrong, President W.M.U.

Every subscriber to Royal Service, all of its thousands of readers have looked forward eagerly to this issue of the magazine. Each has been assured that in it she will find much material invaluable to her in personal preparation for the Golden Jubilee and in presenting its preliminary promotion plans. Every leader in W. M. U. life, every member of a society will be moved to study its various articles carefully, to adapt and apply them to the organization in which she works. She will quicken interest and stimulate others to like study. Uniform plans are effective only as they are consistently and conscientiously followed. (See pages 1, 5, 7-10.)

In consideration of its celebration of a half-century of participation in the promotion of denominational missions Woman's Missionary Union planned that the greatest emphasis should be upon the spiritual—recognition of the leading of the Spirit in its life and work, deepening of the spiritual life of individual members and organizations, sure foundations for all future activity in utter dependence upon spiritual power promised: "If ye abide in Me . . . ye shall ask what ye will and it shall be done." Surely every member will recognize these purposes as of first importance and will do her utmost to par-

ticipate in them herself and to share them with others. Prayerful preparation promises power for service in attaining the objectives of the Golden Jubilee.

Prayer is potent preparation. The prayer experiences of our Union, the blessings that are the fruits of our varied prayer plans, blessings to our own lives and to the interests of the Kingdom around the world are sure evidence to us that prayer is powerful. The testimony of our fellow-laborers, the assurance in your own heart that prayer brings power is sufficient reason for the appeal to let prayer have a large place in the preparation for the Golden Jubilee. In other pages (1, 5, 7-10) of this magazine will be found suggestions and helps which, if faithfully followed, will fit each member for better participation in the Jubilee plans. It is our joyous privilege to enter into them and to help others to catch step with us in the very beginning of these plans for a united movement designed to forward the cause of missions, which is the reason for our existence as an organization.

The oneness of heart, with which we enter upon these initial plans will determine in large measure our individual participation in all the glowing experiences of the Golden Jubilee. The joint participation of all of us will influence tremendously what the year 1938 will really mean in the life of our Union and in the wide sweep of the missionary program of our denomination in the next half-century. Thus your participation will become truly prophetic preparation. All the days of these remaining months of the year 1937 are fraught with meaning for the nearly six hundred thousand members in the more than thirty-four thousand organizations in Woman's Missionary Union: they are days of preparation, potent and prophetic. For them we must claim the promise and power of our stirring watchword: "Not by might nor by power but by My Spirit," saith the Lord of hosts.

—Royal Service.

—o—

## SUGGESTED PROGRAM FOR ANNUAL ASSOCIATIONAL MEETING

Theme: Ventures of Faith.

Devotional: Heb. 11:1-40 (read affectively).

Superintendent's Report—(Use "Some Observations" by Mrs. Rice, pages 22-24 State Minutes, checking your association by her observations: Enlistment, A-1 W.M.U.'s; Royal Service; Camp Attendance; Standard of Excellence and Paying Debts.)

By Faith—Witnesses—Mission Study (cull points from S.B.C. Minutes, pages 92-94.)

Our Faith Shown by Works—Stewardship—(Includes our aims for 1938, page 100 S.B.C. Minutes.)

Testifying for Him—Personal Service.

Preparing Our Minds—Our Periodicals.

Preparatory Plans for Golden Jubilee—(Cull from plans given on pages 87-91 S.B.C. Minutes. Just present those recommendations that pertain to enlistment, gifts and heart preparation. Introduce "Self-Searching Questions.")

Training School and Margaret Fund—(Cull from reports, pages 71 and 74 S.B.C. Minutes.)

Faithful Fostering—Our Young People.

The Heritage of Their Faith—A brief message on history of W.M.U.

Suggested Hymns:

Christ for the World We Sing

Faith of Our Fathers

More Love to Thee

Trust and Obey

My Faith Looks Up to Thee

I have not arranged the program, only suggested subjects that need to be brought before our women. I believe the topics will make a helpful and inspirational program.

Fannie Traylor.

Pingtu, Shantung, China,  
June 9, 1937.

Dear friends at home:

For some years our Board has maintained work in Sheo-Kwang county where we have six churches. Our Shantung W.M.U. supports two ladies in this field. Last November at our annual meeting I was asked to visit and work with these, our two representatives, for a while. Mr. Hou had been asked to hold some meetings there also, so on May 15 Mr. Parker took us in the Ford for the 100 mile drive. This took us four hours. Slow driving you say! Not for China, and too our passes on these government roads require that we stop at each station and get pass stamped, so it all takes time. Again thanks to my dear Pontotoc County friends for my part in the car. It truly is a help in the work.

The reception was warm indeed and we did justice to the good dinner which the Christians had prepared for us.

Our arrival was just suited to their annual associational meeting. The churches were well represented. Missionary Larson who is in charge of the field had preceded us on week. On Sunday there were a number of baptisms.

We found our two lady representatives doing splendid work. Miss Ma with a Bible class for illiterates and Mrs. Kiang in Good Will Center work. They do this teaching for four or six months in the year and the rest of the time visit the churches of the county, gathering the women together teaching them and ever seeking the lost. Truly our W.M.U. has two worthy representatives.

Mr. Hou and I accompanied by Mrs. Kiang and with other local workers, visited several churches and centers. Meetings were held, numbers of souls were saved. We found hungry listeners at each place. At times a woman here or someone there would stand up right in the midst of the sermon and say, "Won't you please tell me now how to get rid of my sins. O, won't you tell me how to be saved." Needless to say a soul is always of more importance than a sermon, and such anxious ones are easily shown the "Lamb of God who taketh away the sins of the world." Scores have been saved in Sheo Kwang County during the past month. A young pastor whose parents live in this county recently visited his old home. Truly this young man is on fire for souls. Some 50 were saved. But his own father is not saved. The cares of this world seem to fill his heart and life. Please help us to pray for this father. Mr. Hou and I were asked to do follow up work in this town. Truly it was wonderful, others were saved and people going out seeking the lost. Please pray that still more may be saved for the town is large and all but about 100 are lost—still bowing down to gods made with their own hands.

Our travel while in the county was the same old style ox-cart pace since Mr. Parker could not remain. In traveling from village to village thousands of tracts were distributed to the hungry multitudes. As we passed the big market places thronged with people they almost fought each other so eager were they for our literature. Surely our Saviour's heart still yearns over the multitudes. Our hearts just seem to cry out, "O, such a pity, such a pity, all these for whom Christ died and they know it not." While our hearts are heavy for these, still we are so thankful that souls are being saved all around us.

On May 16 here in our Pingtu city church 96 were buried with Christ in baptism. Some of these were for village churches but baptized here for convenience. Please keep praying that more souls may be saved, that we each may see and realize the white harvest fields.

May He greatly bless and use you each one.

Very sincerely, gratefully,  
your missionary,  
Pearl Caldwell.



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## Sunday School Lesson

Prepared by  
L. B. CAMPBELL

(These comments are based on the Inter-  
national Uniform Sunday School Lesson  
Outline, copyrighted by the International  
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### Lesson for September 5 How God Fixes Responsibility For Social Justice

Bible Lesson: Leviticus 19.

Introduction. Begin by reading  
this chapter. Read it! Good! Now  
read it again. Here we have for our  
study and practice the timeless pre-  
cepts through which God proposes  
to establish social justice. Our Lord  
did not repeal these provisions, but  
left them to stand forever as the  
standard of God's requirement for  
members of the society which would  
bear His name.

Read the second verse of the  
chapter. "Ye shall be holy; for I  
Jehovah your God am holy." Ye are  
to be as I am, and I am holy. The  
standard is lofty as the heart of  
God. The requirement is exacting  
as the love that brooks no rival.  
Look at these words. To catch and  
know and realize their meaning is  
to understand the whole of the leg-  
islation which God gave Moses on  
Mount Sinai. All the requirements  
of the formal in religion, all the  
more and ethical demands of the  
commandments, all commands as to  
duties toward God or man, spring  
out of this command, "Be ye holy."

God's purpose was to produce a  
peculiar race of people, a people  
unusual in character and conduct,  
in word and walk, in manner and  
performance. Here was to be a peo-  
ple different from others, unlike all  
others in motive and method, in aim,  
and in means employed in the real-  
ization of the aim. The difference  
in the first place was to spring  
from the fact that the holy people  
were to be devoted to God. What-  
ever other people might treasure as  
a national purpose, Jehovah's peo-  
ple were to be and to be known as  
a people wholly set apart to Je-  
hovah. As a man elects one woman

to be his forever, elects her from  
among all the daughters of men,  
with purpose to be devoted to her  
among all the others and that she  
shall be his among all men, God  
elected His own to be His own pos-  
session.

His people were to be His in the  
high and holy sense of being good  
in heart and pure in spirit above  
all people else in the world. He was  
and is among all the gods the one  
immeasurably above, superior. The  
gods of the heathen are gods who  
rule by fear; while He is of all  
gods the God of love. Other gods  
are unclean, He is stainlessly pure.  
Other gods are made by their de-  
votees, He is the maker of all  
things. All other gods are the crea-  
tures of the thoughts of their peo-  
ple, He high above the thoughts of  
men, calling them forever upward  
and declaring to them in the proph-  
et, "As the heavens are higher  
than the earth, so are my ways  
higher than your ways, And my  
thoughts than your thoughts." Hea-  
then people tend downward in  
character and life toward the gods,  
the creatures of their own wicked  
hearts and heads and hands: God's  
people must look and love and as-  
pire and will and walk upward as  
their God summons them in the  
upward calling in Christ Jesus.

So His people are commanded to  
come out from among the unclean  
people of the world and cleanse their  
hearts that they may be pure and  
completely devoted to Him. In  
their attitude and bearing toward  
others they are to be such that in  
these very things they shall show  
the world what their God is like in  
His essential being. A professing  
Christian white woman hires an  
ignorant, degraded negro woman to  
work in the house, and the negro  
woman remains in the employ of  
the white woman for a year, maybe  
for ten years, and gets an impres-  
sion of the white woman's god.  
What sort of an impression is it?

I am writing these lines in a  
small town bank, where one woman  
and one man are employed. They are  
also professing Christians and very  
fine ones at that. Still I pause to  
wonder what impression I am giving  
them of what Christ means to me.  
Does my bearing, my expression of  
countenance, my posture, my neat-  
ness of person or lack of it, my  
diligence in my business, my con-  
duct here in the bank and without  
remind them of the God of all  
grace and goodness? Will they  
think and speak of me to each other  
and to other people as a worthy ex-  
ample of the Christian gentleman?

#### I. Fixing Responsibility for the Sup- port of the Needy (Lev. 19:9, 10).

We are rather fond of thinking  
that we owe nothing to those less  
fortunate than we. Our God is here  
teaching us that we have a respon-  
sibility to the poor. They are God's  
poor, the creatures of His hand, the  
stock out of which He may be pleas-  
ed to grow a Moses, a Luther, or  
a Lincoln. They are our brothers  
more hardly entreated than we,  
weaker and less able than we who  
enjoy more of the unmerited favor  
of God in the respects of good  
health, good training, and fortunate

location. They are the objects in  
the love of which and in the care  
for which our own hearts grow  
tender or callous.

This is God teaching that we  
ought to care for our needy, each  
of us, but it goes beyond the needs  
of our own. I may very easily ex-  
cuse myself from doing anything  
for the relief of the needy beyond  
the circle of my own blood kin by  
saying that there are those of them  
who are in need. Behind such ex-  
cuses men are hiding from their  
duty this day, declaring that need  
dogs the footsteps of their kin when,  
as a matter of fact, there is no  
need, only an insatiable want.

This ancient provision of God is  
not out of date. We need now as  
men have needed through all the  
years, to be pitiful toward the poor.

#### II. Fixing Responsibility for Hon- esty and Truth.

The need for this arises from  
the fact that it has in its operation  
action and reaction. To lie to an-  
other and thus to cheat him of the  
truth to which he has a right, is to  
work another positive wrong; but to  
tell one lie is to become for the  
time a liar, and this in its certain  
effect stultifies the heart and de-  
grades the whole life. I should  
rather be lied to or even lied against  
than to be a liar.

Exactly the same principle ob-  
tains in the matter of honesty in  
business dealings. To deprive an-  
other of that which is his of right,  
or to withhold it from him, is to  
work him a great wrong; but to  
do this is also to become for the  
period of its doing a thief and a  
robber, and I would rather be rob-  
bed than to be at heart a robber,  
I would rather be the victim of a  
theft than to be a thief. And this  
is true in all worlds. God has no  
condemnation for the victim of a  
thief or a liar, but His thunder-  
bolts of wrath are hot against in-  
justice, and the stigma which His  
judgment sets upon the brow of  
the liar and the thief stays there  
through fire and flood.

#### III. Fixing Responsibility to the La- borer and the Unfortunate.

1. The wages of the laborer are  
not to be withheld from him. De-  
lay in the payment of the wages  
of a laborer often works hardships  
upon him which he ought not to be  
called upon to endure.

As a boy I hauled lumber for a  
season on an ox wagon. The mer-  
chant in Brookhaven for whom I  
worked forced me to drive that ox  
team through the mud to Brookhav-

#### Mothers Recommend Cardui

Certain functional pains with  
which many women are afflicted  
are known to have been relieved—  
in a harmless manner—by the medi-  
cine, CARDUI. Mothers have rec-  
ommended it to their growing-up  
daughters for over fifty years.

Besides easing certain pains, Car-  
dui aids in building up the whole  
system by helping women to get  
more strength from their food.  
Thousands of women testify Cardui  
has benefited them. Of course, if  
it does not benefit you, consult a  
physician.

Cardui, for women, is sold by  
druggists. (Pronounced "Card-u-i.")

en four times on four different days  
before he would pay me what he  
might have paid me on the first  
day, because he wanted me to  
"trade out" the account. I have long  
ago forgiven the old German, but  
I have not forgotten it, neither  
have I ever thought that he treated  
a poor country boy right. When  
laborers work, it may be that they  
need, and usually they do need,  
their wages while they are at work.  
God would have the employer pay  
his servants their wages as soon  
as may be.

Of course there are exceptional  
cases. An enterpriser has often  
agreed with his employees that they  
will go through the period of need  
together while the business is be-  
coming established. And not infre-  
quently they both profit when the  
business gets going. It nevertheless  
remains true that wages ought not  
to be withheld from the laborer be-  
yond the earliest date at which  
they can be paid.

2. The unfortunate are to be  
treated with consideration. The deaf  
and the blind are to be treated with  
kindly consideration. This pair of  
prohibitions, one against cursing  
the deaf and the other against put-  
ting a stumbling block in the path  
of the blind make a sad commentary  
upon the depravity of the human  
heart. How a man could bring him-  
self to do either of the things pro-  
hibited here can be explained only  
on the ground of the inhumanity  
of man.

#### IV. Fixing Responsibility for Jus- tice. (Vv. 15, 16.)

Here is the positive demand that  
justice shall have right of way in  
judgment. There are times when  
(Continued on page 13)

## Mary Hardin-Baylor

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### Neshoba County Baptist Work

I spent a day or so in Neshoba County recently. I found the Baptist churches and pastors of the county busily engaged in revival work. There are about 42 Baptist churches in the county belonging to some three different associational organizations, and a few who seem not to care for affiliation.

The county-wide associational revival was in full swing. Evangelist Bryan Simmons and Singer O. U. Rushing had just closed the second week with three more to go. Some 30 had been baptized in the two already held. Those who had been attending these meetings seemed to think that this kind of revival work was good. We will likely have a full account of the work when the five weeks close.

Pastor McCall, of Philadelphia, reported some good meetings: out at Laurel Hill there were 21 additions, at Madden where he assisted Pastor J. W. Burnette there were several added to the church, Dixon yielded a good meeting. Last week McCall was in Covington County where he reported one of the best meetings he had ever been in.

Pastor Montie Davis reported 38 baptized at Linwood; a great meeting was held at Sardis where Rev. J. W. Burnette is pastor; Rev. L. T. Grantham was being assisted in a tabernacle meeting at Philadelphia by Dr. Sumrall of Fort Worth, Texas; Pastor Eugene Stephens was assisted at Neshoba by Rev. W. B. Able of Meridian, several by baptism.

Neshoba County is working its associational organization as well as any county in the state that I have heard from. They keep something doing all the while. An associational meeting is held each month, on Friday, where they plan and discuss matters concerning the work. Rev. J. W. Burnette is moderator and brother J. Moorehead is clerk of the association. Quite a number of churches have had vacation Bible schools this summer.

The Coldwater Baptist Church still has a standard Sunday school. Brother Ely Turner is the live superintendent. He contemplates a study course in the near future. Mrs. Turner is Bible adult class teacher and president of the W. M. S. These two are wonderful assets to the church. The church had a V. B. S., and a B. T. U. study course recently. Blessings on the Baptists of Neshoba County.

Rev. Ethel Thomas, of Neshoba County, is a nephew of Rev. A. N. Thomas. He is a young preacher just starting out. If he grows to the size of his Uncle Poly he will do a good work.

Rev. Frank Dearing was pastor of Mars Hill Baptist Church, Leake County, for five years. Feeling that he had been there long enough he recently resigned. Any church in

or near Neshoba County may reach him at Philadelphia, Miss., Rt. 5.

Brethren Carmen and Vernon Saville, both sons of brother Herbert Saville of Midnight, Miss., and grandsons of the late Rev. Hillen Saville of Neshoba County, are promising young preachers just entering the ministry.

While in Jackson last week I had the pleasure of spending a few hours in the home of Rev. and Mrs. B. F. McPhail who live on College Street in that city. I knew these good people and their splendid family of children back at Mathiston, Miss., many years ago. Bro. McPhail has been a very useful Baptist pastor and evangelist, but is not employed at present owing to his health. May he soon be well again and back in the Master's service.

While in Jackson recently I met Rev. J. B. Gordon of Blue Mountain. He has been preaching in the Delta, but at present he is doing work for the crippled children's clinic, seeing that those unfortunate children who are club footed or otherwise deformed have a chance to be healed. This is a worthy work.

One of the best meetings that Duck Hill Baptist Church has had in sometime is reported held there recently. Rev. Dot Nelson, Jr., son of President D. M. Nelson of Mississippi College, did the preaching for Pastor N. H. Roberts. The work of brother Nelson was highly spoken of by those whom I heard talk. He is a coming young preacher.

Rev. C. T. Schmitz of Lafayette County, Mississippi, last week assisted Pastor W. H. Lowrimore in a good meeting at Pleasant Grove, Yalobusha County. Pastor Lowrimore did the preaching in his meeting with Cedar Grove and nine were baptized.

Regret to learn that the small child of Rev. and Mrs. Montie Davis of Union was recently stricken with polio. May it soon fully recover.

Recently in this column it was stated that Miss Omega Germany taught a singing school at Coldwater, Neshoba. What the writer intended to say was that Miss Opal Germany of Dixon taught a B. T. U. study course there and brother Olen Nicholson taught a singing school.

### PLEASANT HILL

I have just come from a revival meeting with Pastor James Allgood and the Pleasant Hill church in Lincoln County. I was with them a year ago in their revival. The Lord richly blessed our efforts there both weeks, over thirty professions of faith last year and seven this year besides those who came by letter.

Brother Allgood is one of the most worthy young pastors that I knew. He is doing a wonderful work in Lincoln County. The church is fortunate in having such a capable, earnest, worthy pastor. I pray that God shall continue to lead and bless them as they labor together.

W. L. Holcomb

Dear Dr. Lipsey:

Since I could not have the enviable privilege of going with you to the Rockies for a vacation, I am doing the next best; namely, looking for the high places in the East. My family is spending a short vacation in Virginia near Washington.

But I set out to report a meeting. After ten years interval I went back to hold a meeting at Carmel church near Monticello. D. O. Horne is now the pastor of this church. He and Mrs. Horne are doing a monumental work there, as well as at other places in Lawrence County. Ten years ago this church was giving nothing to missions. Now one-third of collections go to the Cooperative Program. The people are reading the Baptist Record and keeping in touch with Baptist affairs. The Lord blessed us with a great meeting. The interest was intense from the beginning. The attendance was excellent in the day services and at night the house could never seat the congregation. There were fifteen additions to the church and a few rededications.

I greatly enjoyed working with the Hornes and with my former pupils whom I taught in that same community several years ago.

I am rejoicing over the increase in the circulation of the Baptist Record.

A. A. Kitchings  
Sojourning at Merrifield, Va.

### LEESBURG DAILY VACATION BIBLE SCHOOL

Leesburg has closed its first daily vacation Bible school with thirty-nine (39) enrolled and an average of thirty-one (31).

The school had three departments, the Juniors under the supervision of Mrs. Merle Kersh with Misses Elsie McKay and Camella Bates and Mrs. J. P. Alman as helpers; the Primaries had as their teachers Mrs. C. L. McKay with Elnora Alman as helper; the Beginners were taught by Mrs. J. C. Everett and Misses Inez Bates and Brittye Jean Walsh helpers. Pianist, Mrs. McKay.

The children responded to all parts of the school and they especially enjoyed the worship period.

The commencement was held at the church on Sunday night and was enjoyed by a large crowd. The handwork exhibit was very interesting. It was unanimously voted to have another D. V. B. S. here next year.

Chas. L. McKay, Pastor

### KOSCIUSKO V. B. SCHOOL

The First Baptist Church of Kosciusko completed its first vacation Bible school on Friday, August 13. A competent, consecrated faculty of fifteen was in charge of the various phases of work from the Beginners department through the Junior department. There was an average attendance of 58. A brief commencement program on the last Friday night was well attended.

The school was under the direction of Miss Mildred Moore, young people's leader; the Junior department was superintended by Mrs. W. E. Thompson; Mrs. Lester Brown was superintendent of the Primaries; the Beginners were directed by Miss Myrtle Hopkins as superintendent. Each of these superintendents was assisted by a number of capable workers.

A. T. Cinnamon, Pastor

### PROVIDENCE CHURCH

It was my gracious privilege recently to assist Pastor B. T. Bishop in a revival at Providence church in Lawrence County. There were twenty-five added to the church.

Brother Bishop is now completing a new church building at Ruth where he is not only pastor but also principal of the school. He is pastoring several churches in his school district and has a wonderful grip on the young people of all that region. Few men are loved as he is loved by such a host of people. He is doing a colossal work there.

This week of fellowship with the Bishops and people of Providence church was one of the richest of my ministry.

God continue to bless them.

W. L. Holcomb

"You didn't carry out your plans to elope?"

"No. I found father was planning to move and I didn't know where we'd find him when we got back."

—Ex.

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### DR. HERD

Dr. Herd C. S. heads the Chemis Mississippi Women's Club, for the

Dr. Steele serves as assistant professor at Mississippi College. He received his Science degree from the University of Chicago. He was in the chemistry department at Mississippi College. Dr. Steele is a Psi, national fraternal scholars in Chemistry and Indiana University. He is doing a special study in Chicago.

In announcing the appointment President presses the opinion of the Woman's College. Securing this measure and that student have unexcelled his direction.

Union Church community. Men prominent Mississippi life has been given educational activities connected with the college and church South.

### NEWTON

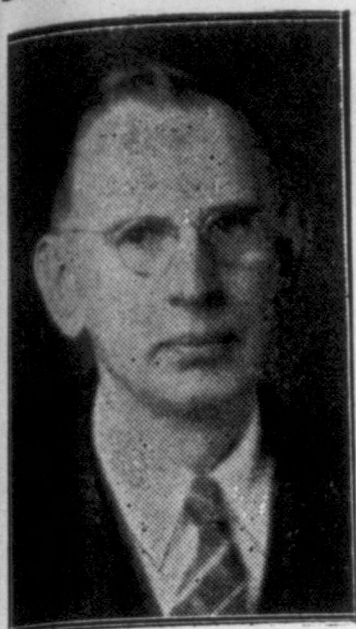
"Soul Winning" of the study completed by the Newton Training Union.

As a fitting memorial campaign organizations persons attendance service on This was the last of the year

Teachers for were: B. A. U. Seniors, Miss intermediates, Mrs. Juniors, Mrs. J.

The Enlistment conducted by pastor, and K. U. director, assistant representative Mr. R. Alford Cunningham, Y. Elizabeth Morris Allen.





DR. HERD C. STEELE

Dr. Herd C. Steele, B.S., Ph.D., heads the Chemistry department of Mississippi Woman's College, Hattiesburg, for the session of 1937-38.

Dr. Steele served for four years as assistant professor of Chemistry at Mississippi College, from which institution he received his Bachelor of Science degree. Before entering the University of Indiana for his graduate hours toward securing his Ph.D. he was instructor of Chemistry at Mississippi State College.

Dr. Steele is a member of Sigma Psi, national fraternity for research scholars in Chemistry. In addition to his work in Mississippi College and Indiana University he has done special study in the University of Chicago.

In announcing Dr. Steele's appointment President Holcomb expresses the opinion that Mississippi Woman's College is fortunate in securing this member of the faculty and that students of Chemistry will have unexcelled instruction under his direction.

Union Church is Dr. Steele's home community. Member of an old and prominent Mississippi family, his life has been given to religious and educational activities. He is connected with many of the leading college and church centers of the South.

BR  
NEWTON NEWS

"Soul Winning" was the theme of the study course recently completed by the various departments of the Newton Baptist Church Training Union. A total enrollment of 75 for the course was reached.

As a fitting close for the enlistment campaign which the B. T. U. organizations had sponsored, 121 persons attended the Training Union service on Sunday, August 22. This was the largest attendance of the entire year to date.

Teachers for the study courses were: B. A. U., Rev. R. A. Morris; Seniors, Miss Kathryn Miley; Intermediates, Mrs. R. A. Morris; and Juniors, Mrs. John F. Carter.

The Enlistment Campaign was conducted by Rev. R. A. Morris, pastor, and Kathryn Miley, B. A. U. director, assisted by the following representatives of the unions: Mr. R. Alford, Misses Eva Delle Cunningham, Yvonne Hamilton, Elizabeth Morris, and Ina Margaret Allen.

Kathryn Miley

PROGRAM  
Of Scott County Baptist Association  
Meeting with the Line Creek  
Baptist Church, Oct. 19-20

—o—  
Keynote—Tithing.

Tuesday Morning

Song service—Led by Mr. Moody Purvis, Springfield.

Scripture reading and prayer — Rev. D. H. Barnhill, Pelahatchie.

Roll call of churches and seating of messengers.

Election of officers.

Introduction of visitors.

Petitionary letters.

Tithing and the Baptist Record — Rev. A. L. Goodrich, Jackson.

Appointment of committees, and announcements.

Associational sermon—Rev. Earl Brooks, Harpersville.

Noon—Dinner served by the Line Creek church.

Tuesday Afternoon

Song service and prayer — Mr. Moody Purvis.

Tithing and the Five Thousand Club—Rev. C. Z. Holland, Jackson.

Digest of letters — Rev. A. A. Kitchings and committee.

Tithing and the B. T. U.—Mrs. Howell Daniels, Forest; Mr. A. J. Wilds, Oxford.

Tithing and Christian Education — Representative from Woman's College.

Announcements.

Wednesday Morning

Song service and prayer — Mr. Moody Purvis.

Tithing and the W. M. U.—Mrs. O. O. Austin, Harpersville.

Tithing and Our Hospitals—Rev. D. H. Barnhill.

Tithing and Missions—

1. State Mission report—Rev. O. H. Buckley, Pulaski (5 minutes).

2. Home Mission report—Hon. Knox Huff, Forest (5 minutes).

3. Foreign Mission report—Rev. W. H. Wood, Clinton, (5 minutes).

Missionary address—Rev. R. B. Gunter, Jackson.

Noon—Dinner served by the Line Creek church.

Wednesday Afternoon

Song service and prayer— Mr. Moody Purvis.

Tithing and the Baptist Orphanage—Mr. W. G. Mize, Jackson.

Tithing and the Sunday School—Rev. A. B. Wood, Forest.

Tithing and the Old Minister's Relief—Rev. C. O. Estes, Morton.

Miscellaneous.

Adjournment.

BR  
MRS. C. W. FITZGERALD

Whereas, an all wise providence has seen fit to call from our midst on July 21st, 1937, our sister, Berta Fitzgerald, we offer the following resolutions:

First, that the Crenshaw Baptist Church has sustained a great loss in the going of sister Fitzgerald;

Second, that the removal of such a light leaves a vacancy and a shadow that will be deeply felt by the community;

Third, that with deep sympathy for the bereaved family and relatives of the deceased we express our hope that even so great a loss to us may be overruled for good by him who doeth all things well.

Mrs. Fred Barham

Mrs. B. P. Gates

MARY HARDIN-BAYLOR  
COLLEGE

Students and former students of Mary Hardin-Baylor College continue to win recognition for themselves and to show their loyalty to their alma mater.

Recently from the W. H. Harrison estate came a gift of \$600 to the endowment and loan funds because Mary Harrison, Fort Worth, attended Mary Hardin-Baylor College forty years ago.

Two of the foreign students, Misses Dora and Christine Chen of Shanghai, China, are attending a conference of Chinese students in Memphis, Tenn. Miss Dora Chen, a senior, was one of the speakers selected for the banquet which brings the conference to a close. Miss Christine Chen, who was graduated in May, will attend the Southwestern Baptist Theological Seminary next session. She is the second member of her family to be graduated from Mary Hardin-Baylor College. Her sister, Miss Ruth Chen, B. A. 1927, is today considered the outstanding authority on physical education for Chinese women. Through her efforts a group of Chinese women students went with her to the Olympics in Germany last year.

Three former students, Misses Ruth Gilliland, Lois Fisher and Robbie McElwee, have been award-

ed scholarships in public health nursing by Vanderbilt University for next session.

Eleanor James, 1933 graduate of Mary Hardin-Baylor, who received the M. A. degree with honors from the University of Texas in 1934, has been awarded a teaching fellowship in English by the University of Wisconsin for next session.

Dr. Anne Duggan, Mary Hardin-Baylor, B. A., 1923, will return to her position as head of the department of physical education at Texas State College for Women after spending the summer teaching in Columbia University, from which she holds the Ph. D. degree.

These are but a few of the former students who have attended Mary Hardin-Baylor and who have made unusual records for themselves in many and varied fields. With the coming of Dr. Gordon G. Singleton as the new president and with the usual careful selection of new faculty, 1937-38 gives promise of being one of the most outstanding sessions in the history of Mary Hardin-Baylor College. School opens on Sept. 13.

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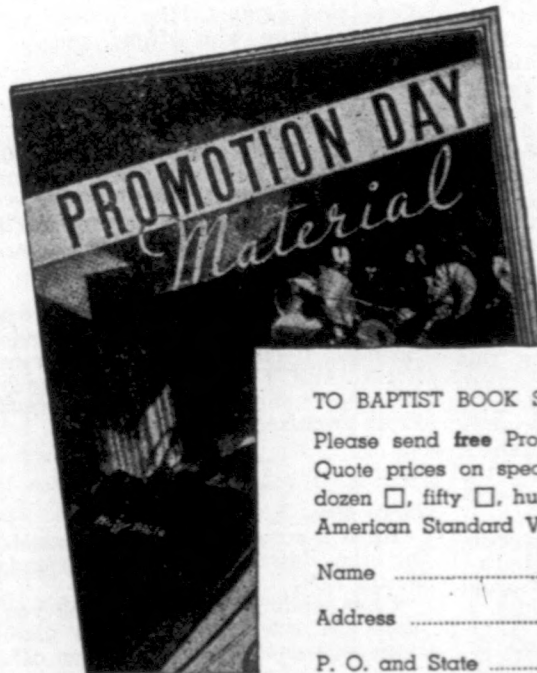
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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Broadmoor is a beautiful suburb or addition to Colorado Springs, having as its centers the 10 story high Broadmoor Hotel, and the estate of the wealthy Mr. Spencer Penrose. This afternoon, we went to the third annual flower show of the Broadmoor Garden Club. It was held in the Fine Arts Centre of Colorado Springs, a handsome and spacious building, and was attended by many women and a very few men. There were so many beautiful flowers, but I will speak of only two or three. The most beautiful of all, to my eye, was a bouquet of deep rose colored gladiolus, stems more than a yard long, and the flowers along the stems perhaps six inches across, and something like a dozen on each stem. It was magnificent. The loveliest bouquet was another one of gladiolus, white and pure as a lily. Did you ever see these flowers dressed in white? It is certainly becoming to them. One table was covered with tiny little containers, and it would be hard to say which one was the sweetest or cutest. One had blue forget-me-nots in it, about as big as a minute. Another had little bright-faced violas, looking up at us. A third had a cluster of small yellow blooms. Another had some tiny desert flowers: you know there is a desert not so very far to the west of us. There were 20 of these midget vases, every one of the little plants and flowers just as wide awake as could be.

One more thing. One long table had arrangements to represent morning, noon and night. Each one had three vases, just alike. The one I thought prettiest had in its first vase a fresh, newly gathered bouquet of pink and light blue flowers, some of them not fully bloomed, buds and half opened blossoms. This represented morning. The second vase contained a luxuriant mass of full blown flowers, yellow and orange and brown, like the colors of nasturtiums, but not nasturtiums. That was for noon. The third vase was filled with lavender and purple, more of the darker shades, not many of the lighter. How quiet it was, making us think of stillness and harmony and peace sometimes as darkness falls upon us—night.

Every one who was at the flower show was asked to vote for the most beautiful flower arrangement, and the most original one. I voted for the rose colored gladiolus for the most beautiful, and for the three containers I have just described to you for the most original.

The first letter this week has come from a little place that I love very much—Clinton. This Sunbeam Band has a very faithful and devoted leader, Mrs. McDonald. They love the orphans. We have also one from Miss Hickman, Dr. Hamilton's secretary, in response to the check I sent him. Billie Jean Martin sends a gift, which, with her permission, I am sending for the B. B. I. scholarship.

Mrs. Friend is contributing this month, \$5.00 to the orphanage building fund, which brings her gift up to \$8.00. This certainly needs something special said about it, but words are unequal to the occasion. It is the gift of a generous heart.

Lastly, says the preacher's wife, we have a new little member, Douglas McDonald, of Terry, and we are so glad to welcome him.

With love,  
Mrs. Lipsey.

THE PARABLES OF JESUS  
No. 5  
The Unmerciful Servant  
Matt. 18:23-35

This story is to teach us that if we do not forgive those who have sinned against us, we cannot expect that our Heavenly Father will forgive our sins.

Once upon a time, there was a king who decided to find out what his servants owed him. A man was brought before him who owed him a terrible debt, about ten million dollars! Of course, he could never repay such a debt, and his master commanded that he and his wife and his children and everything he had should be sold, and paid as far as it would go upon the debt. The servant fell down before him in deep respect, and begged for time to pay, promising full payment if time were given, though we are sure he had little hope of getting together such a sum. The master was exceedingly sorry for him, and had the bonds taken off him, and forgave him the tremendous debt, saying he need not pay him. We are thinking the servant must have been very happy. Yet, as he went out from the presence of the master whose wonderful mercy had released him from his debt, he met a fellow-servant, who owed him a little more than twenty dollars. Does he kindly forgive that debt, himself having been released from one of ten million dollars? He seizes him by the throat, brutally, demanding payment, though the fellow servant falls down before him, and begs him in the same words the already forgiven debtor has used to his master, to give him time, and he will pay all he owes. But the first servant has not learned the lesson of mercy his master's act should have taught him. He throws his fellow servant into prison, until the debt should be paid! But those who saw this cruel act, other servants, were very sorry, as who would not be? But they themselves could do nothing about it, so they hastened to go to the master with the story of what had been done. The master, calling to him the one whom he had just forgiven, and said to him, "O you wicked servant, did not the release from the great debt you owed me, give you compassion to forgive the one who owed you so little?" In his anger, the master handed over his ungrateful servant to punishment, till all he owned should be paid.

Is there hard feeling in the heart of any one of you against another, failure to forgive, cherishing of some injury? God cannot forgive your sins against Him, unless you forgive those who offend you.

Clinton, Miss.,  
August 2, 1937

Dear Mrs. Lipsey:  
We are sending the orphans \$1.00. We thought we'd get more but our Sunbeams are not meeting now on account of the "polio" scare. We'll be sending you some more soon.

Love,

Clinton Sunbeam Band.

I'm certainly glad to hear from you, away out here in Colorado Springs, 1,400 miles or more from home. And I thank you so much for the money. And don't forget your promise, my dears.

Vossburg, Miss.,  
August 11, 1937

Dear Mrs. Lipsey:  
Here I come again. I am spending the day with a little friend, Bettie Lou.

I am sending 25 cents, which you may use for anything you like. Hope you enjoy your few days off.

Lovingly sent,  
Billie Jean Martin

Well, Billie Jean, since you trust me to decide that, I'll give it this  
(Continued on page 13)



MRS. A. L. GOODRICH

### GOODRICH-LANDRUM

Mr. and Mrs. J. W. Landrum of Clinton, Mississippi, announce the marriage of their daughter, Evie Kirkling, to Rev. Arthur Goodrich.

The wedding was quietly and impressively solemnized Tuesday at 9:00 o'clock in the home of the bride's brother, Rev. W. S. Landrum, who officiated at the ceremony.

Miss Margaret Kinsey, neice of the bride, played Mendelssohn's wedding march as the couple approached the smilax-covered archway connecting the living room and dining room. Tall baskets of pink radiance roses flanked each side of the arch.

The bride was attractively gowned in a "Barrie" model of sheer black crepe with a new Plix draped neck and draped front of satin and antique gold belt. Her hat was a profile beret with a veil. She wore white kid gloves and a corsage of white valley lilies and pink sweetheart roses.

Miss Landrum who graduated from Hillman College, Mississippi College, and the Training School at Louisville, Kentucky, is well known throughout the state because of her activities as field secretary of the

Mississippi Woman's Missionary Union.

Mr. Goodrich, who is a graduate of Wake Forest College and the Southern Baptist Theological Seminary, is the circulation manager of the Baptist Record. His services as pastor at Lexington, Kentucky, and Pontotoc, Mississippi, as well as his participation in other religious organizations, have caused him to be recognized as a leader in Southern Baptist movements.

After the ceremony, which was attended only by the members of the two families, the couple left immediately for New Orleans and points on the gulf coast. After September the sixth, they will be at home in Clinton, Mississippi.

Mary: "Really, Henry, you are the worst dressed man in town."

Henry: "And you, darling, are the best dressed woman in town—which accounts for it."—Ex.

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JOHN JETER HURT, President

Baptist

Aim—

AU

OXFORD

A Thought  
Tis said that once  
of clay such fr  
as from a garde  
My secret is but  
it say—"I have b  
Then "So grant, I  
that by Thy gra  
The fragrance of T  
in me;  
That as I move a  
to place, men's th  
to Thee."  
—From Inland A  
Bulliten).

Your Friend, My  
From E

Leaders and me  
Miss B. Y. P. U.'s  
will remember that  
friends was Miss  
Miss Durscherl, M  
since Dec. 3, 1932  
the state since h  
for the past two  
with her husband  
England, where D  
ing graduate work  
Last week Mrs. M  
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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## A Thought For the Week

It is said that once a common piece of clay such fragrance breathed as from a garden blows; My secret is but this, they heard it say—"I have been near a rose." Then "So grant, I pray Thee, Lord, that by Thy grace, The fragrance of Thy life may dwell in me; That as I move about from place to place, men's thoughts may turn to Thee."

—From Inland Africa (in Baptist Bulletin).

## Your Friend, My Friend, Home From England

Leaders and members of Mississippi B. Y. P. U.'s of five years ago will remember that one of their best friends was Miss Cecelia Durscherl. Miss Durscherl, Mrs. H. A. Miley since Dec. 3, 1932, has been out of the state since her marriage and for the past two years has been with her husband in Cambridge, England, where Dr. Miley was taking graduate work in the university. Last week Mrs. Miley was in Jackson visiting friends, and we see that she is still that friendly body with a pleasant smile for all. They are on their way to Stillwater, Oklahoma, where Dr. Miley will be connected with the A. & M. College of that state.

## An Unusual Training School

It was the pleasure of the State Training Union Department to cooperate with the Springfield church in Scott County in their training school by asking Miss Rhobia Taylor, student secretary at M. S. C. W., to go and serve as dean of the school. Miss Taylor reports a wonderful experience, one, as she says, she had never experienced before. There were 57 enrolled in the training school for that week and the entire 57 were there on the last night and took the examination. This is an unusual case, for always there are some who do not take the examination. Director Cooper and Pastor Estes are to be congratulated on this faithfulness on the part of their constituency.

## Jefferson in Carroll Organizes

We are happy to report a new B. Y. P. U. organized at Jefferson church in Carroll County. Brother Farr of Carrollton had held a meeting in this church and his interest in and enthusiasm for Training Union work resulted in the organization. Mrs. P. T. Smith of Itta Bena was enlisted to teach them the manual and reports a wonderful time. Mrs. Smith, reporting on the work of brother Farr says: "Brother Farr is doing a wonderful work in Carroll County and is promoting Training Union work. He has held some wonderful meetings and baptized 46 from Carrollton

and New Bethel. It was truly a wonderful service and we all felt like saying, 'Bless the Lord, O my soul.'" Mrs. Smith has been busy teaching other courses this summer also.

## Mississippi Loses One of Its Loyal Training Union Directors and Supporters

We are sorry to lose from the state Mr. W. H. Edwards and his family. Mr. Edwards has been located in Greenwood for some years and was an active worker in his local church and in the association, serving for several years as the Associational Training Union director. He has been loyal in his support of the work and cooperative in every program the State Training Union department has put on. His association is one of the very few in the entire South that has at least one B. Y. P. U. in every church in the association. We hate to lose this family from our state, but we have the consolation of knowing that the church in his new headquarters will profit by our loss.

## Beginning Next Week

Next Tuesday is the beginning season of association meetings. The regular Baptist associations have their annual business meetings in September and October. We believe our young people should be encouraged to attend this meeting of their association. I think they would be interested if they were encouraged a little to attend. Why not let the night session be Young People's Hour, and ask the Associational Training Union director to arrange a good program for that hour. We went to one like that a few years ago, and it was one of the high hours in our experience. Training Union work is a vital part of the association and its recognition in a practical way would make it even a greater ally to the work as a whole. Let's go to these meetings, Training Union folks, and get this additional information about the denominational work.

## We Are Counting Days Now

It's just 82 days off! Then travelers will be giving their name and address to a registration committee at First Church, Vicksburg, for they will be there for the State Training Union Convention. They will have their half dollar—50c—for registration fee and will then enter into the first service which will be a GREAT MUSICAL PROGRAM, beginning at three o'clock the afternoon of November 24th. My what a thrill! and from then on through Thanksgiving day, and the Friday following for a part of the day, a high tide program will be on. The tentative program is already made up and with a few retouches will be ready to announce. THINK OF IT—A GREAT CONVENTION on a GREAT HOLIDAY. We will have

a great Thanksgiving service Thursday morning as a part of the convention. More later.

## SUNDAY SCHOOL LESSON

(Continued from page 9)  
right and poor alike are to be treated with even-handed justice. This law forbids such prostitution of justice as is frequently seen in our courts. The poor who bring suit for damages against the rich because the rich are able to pay are frequently rewarded at the expense of the rich; because the rich are rich and the poor are poor. Again, the rich criminal often escapes the condemnation which he richly merits, because he has the money with which to secure the services of able lawyers and to pay for propaganda favorable to him.

God's will is that when men come before the bar of justice that they receive speedy and evenhanded justice. The failure of our own courts in this matter accounts, I verily believe, for most of the disregard for the law and the orderly methods of securing justice among men. Mobs, lawlessness in all other forms, unwillingness of good men to do jury service, all have their most feeble source right here.

## S. S. ATTENDANCE AUGUST 29

Jackson, First Church ..... 731  
Jackson, Calvary Church ..... 705  
Jackson, Grif. Mem. Church ..... 623  
Jackson, Davis Mem. Church ..... 158  
Jackson, Parkway Church ..... 150  
Jackson, Northside Church ..... 105  
Meridian, 41st Ave. Church ..... 245  
Clinton Church ..... 179  
Vicksburg, First Church ..... 330  
West Point, First Church ..... 233  
" " " (8-22-37) ..... 237  
Columbia Baptist Church ..... 518  
Laurel, West Laurel Church ..... 385  
Laurel, Wausau Church ..... 73  
Laurel, 2nd Ave. Church ..... 253

## B. T. U. ATTENDANCE AUG. 29

Jackson, First Church ..... 100  
Jackson, Calvary Church ..... 149  
Jackson, Grif. Mem. Church ..... 291  
Jackson, Davis Mem. Church ..... 78  
Jackson, Parkway Church ..... 20

## USE A GOOD LAXATIVE

Just as surely as you need a laxative, you need a good one. Constipation is not to be trifled with.

So many things about Black-Draught make it stand out as a "good laxative."

It is purely vegetable, made from plants widely used and scientifically approved for their good laxative qualities.

Black-Draught acts thoroughly and brings prompt, refreshing relief from constipation.

It does not upset the stomach, but benefits the lower part of the digestive system. Many persons have found that in long-standing cases of constipation it was not necessary for them to increase the size or frequency of the dose of Black-Draught in order to secure full evacuation. And many have found that by a slight change in the diet, and an increase in the consumption of liquids, the dose of Black-Draught may be reduced until it is no longer necessary except for temporary upsets. Sold in 25-cent packages.

Jackson, Northside Church ..... 34  
Vicksburg, First Church ..... 91  
West Point, First Church ..... 124  
" " " (8-22-37) ..... 101  
Columbia Baptist Church ..... 100  
Laurel, West Laurel Church ..... 134  
Laurel, Wausau Church ..... 51

## CHILDREN'S CIRCLE

(Continued from page 12)  
time to Miss Mixon's scholarship, that I'm so anxious to get up to \$80.00 by September 1st. Thank you so much. My "few days" are not so very few, for I've been here nearly three weeks already, and am not going yet. But Dr. Lipsey is gone.

Dear Mrs. Lipsey:

Your check for \$25.08 has been received and is being credited to Miss Mixon's scholarship fund for the session 1937-1938.

Thanking you and each one who had share in this gift, I am

Sincerely yours,  
Winnie Hickman,  
Secretary to W. W. Hamilton.

Clarksdale, Miss.,  
August 14, 1937

Orphanage \$2.00  
Orphanage building fund \$5.00  
B. B. I. \$1.00.  
J. L. Club No. 4,  
Friend.

This so generous check, dear Friend, makes us very grateful to the giver. We are sure it will bring in good returns.

Terry, Miss.,  
August 16, 1937

Dear Mrs. Lipsey:

I read the Children's Page every week. I am eleven years old and am in the seventh grade. I enjoy the children's circle very much I decided to write. Hoping I'm not writing too much. Closing as a new member.

Sincerely yours,  
Douglas McDonald



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HIGHLAND, ILLINOIS  
Dept.  
from \$820 R. B.



## A RESOLUTION.

Whereas, our beloved pastor, R. B. Patterson, has thought it best to resign as pastor of this church to accept the call of the Okolona Baptist Church, and,

Whereas, this church, with deepest regret, has accepted his resignation knowing that they are losing the services of a man who is consecrated to the kingdom work, and who, during a time of great financial distress, has proven himself a great leader in leading our church in a financial way, also has been a great spiritual blessing to the church during his seven years as our pastor, and

Whereas, he has always upheld the principles of Christ as the code for moral and religious living, and he himself possesses in a remarkable way those Christian graces, which are characteristic of a true follower of our Lord and Saviour Jesus Christ, and

Whereas, in times of sickness, death, or other troubles brother Patterson has always been there to lend a sympathetic hand in any way he could;

Therefore, be it resolved:

First. That we recommend him to the church at Okolona, realizing that their gain is our loss, and that they have the leadership of an able preacher, a loving and sympathetic pastor, a Christian gentleman, and last but not least a faithful Christian wife and helpmate and two lovely children.

Second. That a copy of this resolution be handed to brother Patterson, a copy sent to the Baptist Record and the Monitor Herald, a copy sent to the church at Okolona, and a copy be placed on the minutes of this church.

—BR—

ELLISVILLE W. M. S. SPONORS  
D. V. B. S. FOR NEGROES

The W. M. S. of the Ellisville Baptist Church under the leadership of the president, Mrs. Jeff Walters, together with the cooperation of the Methodist W. M. S. and Presbyterian Auxiliary, sponsored a daily vacation Bible school for the negroes. The three organizations paid the expenses of a negro woman to a conference in Jackson in preparing her to superintend the school. Each day a group of women from the white churches went down to assist in organization of the school, to direct music periods, Bible stories, and character stories. These women served light refreshments to the negro children during the recreational period.

Eighty children were enrolled in the school. It was an inspiring experience when we attended their commencement exercises, to hear the chapters of scripture they quoted from memory, to hear their voices beautifully blended in praise to God in their gospel songs and negro spirituals. It shows that the negroes are ready and waiting for us to come over and help them. The month of July was set aside to stress our missionary work among the negroes. This was a local project in personal service, and we feel that we were even more greatly blessed in the service than the negroes themselves.

REVIVAL AT LINWOOD,  
NESHOBIA COUNTY

—O—

The days of our revival at Linwood were July 24-31. But long before that time the pastor and some of the members had agreed to pray earnestly for a gracious meeting, for one was sorely needed. God answered our prayers. People came in immense throngs. There were about twenty-five wagon loads at the night services in addition to those that came in trucks, cars, and walked. The pastor was the preacher. Prof. Carnie Smith, superintendent of Linwood High School, directed the singing. The Spirit of God seemed to be in every song. The junior choir did great work. The average number in the junior choir was over 60. There were 96 present Friday night. Mrs. Nicholson was pianist. She is a faithful worker. Miss Omega Nutt, from Lena, assisted with her piano-acordion. Miss Nutt is a very talented musician. Results of the meeting were: 2,800 chapters read in the Bible; 1 addition by letter; 40 professions of faith in Christ; 37 joining Linwood church; church members greatly encouraged in the work.

It was a glorious baptismal scene; three were converted at the water's edge. Thirty-eight were in the water together (one coming from McDonald); 19 of each sex.

May God be praised. Ps. 103:1.

Montie A. Davis, Pastor.

—BR—

WHAT ONE GOSPEL MAY DO  
Mrs. Urban R. Pattillo, Baptist Bible Institute, New Orleans, La.

—O—

"Do you have a gospel of Matthew?" The inquirer was a sweet but tired looking woman whom I had noticed standing with her two children in the group of listeners while B. B. I. students sang gospel songs after which one young man had preached a soul-stirring message. The scene was a busy street corner on Saturday night.

Unfortunately we had no gospels of Matthew at the assignment; therefore, I offered her another gospel and asked, "Have you accepted Jesus as your Saviour?" A smile played tenderly over the tired face and she said, "Yes, I'm so glad that I have learned to trust Him. Sometimes life is hard, but, oh, the peace of knowing that Jesus cares!" After I had talked to her a few minutes she said, "Perhaps you wonder why I asked for the gospel of Matthew." "Are you keeping a copy of all the gospels?" I asked.

"You see my sister has been sick. When she went away to the hospital, they did not allow her to carry books for she could not read them then. Now she is well enough to read. When she comes back, I want her to have Jesus." Then there came a long pause as if she

hesitated to say more. Then continuing in a wistful confidential voice she said, "I think if I send her different gospels in my letters, she will read each one though she might not read the same one over. I trust in Jesus to restore her life and to save her soul. As she regains her health, will you pray for both of us sometimes?" There seemed to be a hesitant note as if she wished to say more.

"You say your sister is in a hospital away from New Orleans?" I asked, endeavoring to give her an opportunity to speak, yet not seeming to be inquisitive.

"Yes," she replied, "she is in Jackson." Then in a very sad voice, almost a whisper, "She is in the mental hospital; but," she continued in a more hopeful voice, "she is getting better all the time and I am sure that she will receive a light for her soul through these gospels. I am very poor and could not buy her a Bible, but I do appreciate the kindness of the B. B. I. students who are so sincere in their telling the lost of Jesus and in giving the gospels and tracts to work in the hearts after they have gone back to their homes."

As I watched her go away I breathed a silent prayer, "Lord, may our students never fail thee; and most of all may I not fail to witness for thee at all times. Increase our faith that we may rely on thee to strengthen us in all our evangelistic work."

—BR—

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## WEIR

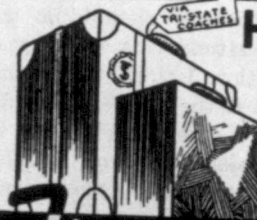
For something like thirty years the Rev. N. H. H. Fancher was pastor of several churches near Weir, Miss., giving his time, talent and Christian influence to the preaching of the gospel and soul winning; and though he has long since gone to his reward, his influence lives on in the hearts and minds and lives of those to whom he was shepherd. It has been my pleasure and privilege to be pastor of some of these churches for the past three years, and have just finished a meeting at New Zion church; that was a church long before Weir was thought of as a city; when horses and wagons and even oxen were used as a means of travel; when people went to church to listen to the gospel, that they might be better men, and not because it was popular to go; and though the membership there is now just a few, the spirit of loyalty, the Fancher spirit lives on. What a glorious week we have had, such fellowship with the saints of God. Sure, we were all happy, strengthened and revived, for the promise of our Savior to all who gather in His name, was kept with us. God's blessings on His word and work.

J. S. Deal, Pastor

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**Wintersmith's Tonic**  
FOR  
**MALARIA**  
AND  
**A Good General Tonic**

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## A FRENCH MARKET EXPERIENCE

Miss Mildred Mixon, Baptist Bible Institute, New Orleans, La.

The sky was clear and the wind was blowing a cool breeze as the echo of a voice was heard at French Market one Tuesday night. Among the group of listeners stood a mother, father and two daughters very much interested in what was going on. The mother and older daughter joined in the singing of gospel hymns during the services but the younger daughter, aged 14, stood silently engaged in deep thought.

After the sermon which was preached on Christ being lifted up on the cross, an invitation was given to any who wished to make a public profession of faith. The girl stood with her head bowed in a rather disturbed condition without moving.

When the service was closed with prayer, I immediately spoke to the girl about her soul's welfare. She confessed that she was lost and that she wanted to know Jesus as her own personal Saviour. After I explained the plan of salvation, her face beamed with a new light. I prayed asking God to help her understand, and then she prayed asking the Lord to be merciful to her a sinner. She placed her hand in mine as she gave her heart to the Lord, promising to unite with a church the following Sunday for baptism.

—BR—  
**STRONG HOPE**

The Strong Hope church in Copeh County has concluded its annual protracted meeting. There was splendid cooperation on the part of the church, both before the meeting began and also during the days of the meeting. The people not only attended in large numbers but joined heartily and prayerfully in the services. To the regret of all Pastor H. C. Clarke was providentially hindered from being in the meeting. He has been in Kentucky for several weeks. In his absence the church rallied in a noble manner to assist the visitors. The music was under the direction of Professor Morgan, who is bandmaster for the Copeh-Lincoln Junior College at Wesson. He graduated from the Southwestern Seminary at Ft. Worth with the hope of going as a missionary but the depression caused the Foreign Mission Board to call home some of its missionaries rather than send others out. So Professor Morgan is at home doing a fine work. He really is a consecrated, judicious Christian worker. Miss Nell Swiley rendered a most effective and faithful service during the meeting as pianist. There were twenty-seven additions to the church, seventeen of them being for baptism. This was the fourth meeting in which it has been my privilege to preach at Strong Hope. I thank God for the opportunities for service which these meetings have afforded me.

Sincerely,  
T. W. Green

—BR—  
SUBSCRIBE FOR THE BAPTIST RECORD.

## 1937 HANDBOOK

### The Foreword

We take pleasure in presenting herewith the sixteenth and, we believe, the best edition of the Southern Baptist Handbook published in our entire seventeen years of service. The survey section (Part I) deals with the history, achievements and needs of the four theological seminaries fostered by Southern Baptists. For the first time in the history of Southern Baptists, therefore, we are presenting the life-story, the achievements and the pressing needs of all our seminaries in one convenient and inexpensive volume. We trust that many of our pastors and woman's missionary societies will utilize the vital and informing stories of our seminaries for the first time set out together in this book, in special programs in the churches, to the end that all our people may understand and cooperate in the great work being done in these institutions.

Part II of the Handbook summarizes and analyzes the marvelous achievements and points out the lamentable failures of Southern Baptists in the year 1936. This section is also crowded with special information not heretofore given in any publication of Southern Baptists.

Part III, as usual, contains the directories of Southern Baptists, also those of the various state conventions and finally the corrected roster of the ordained ministers of Southern Baptists. Price 50c.

E. P. Alldredge

May 25, 1937  
Nashville, Tenn.

Order from Baptist Book Store serving your state.

### CALVARY CHURCH REVIVAL

Vicksburg, Miss.

Calvary Baptist Church of Warren County, near Vicksburg, Miss., has just completed its first revival since its organization. Large crowds attended the services and participated in the inspirational gospel songs led by the pastor, E. R. Pinson, and heard the splendid messages of Rev. J. M. Cook of the Bowmar Avenue Church, who conducted the services.

The revival was preceded by cottage prayer meetings and on Sunday, August 15th, brother Pinson prepared the way by preaching at both morning and evening hours.

Beginning Monday morning Mr. Cook began his illuminating series of messages. In the quiet manner and forceful, meaningful language of the Bible scholar he presented the truths of God's word. The leading of the Holy Spirit was felt.

For fifteen minutes before each service the juniors met to learn the A. B. C.'s of the gospel and groups of various ages met for prayer. Prayer lists were given out and definite ones were prayed for.

There were eight additions to the church membership, four for baptism, three by letter and one by statement. We had hoped and prayed a greater number would hear the call to service but realize we must wait for the will of God.

The revival will bear fruit in the

deepened spiritual lives of the listeners far into the future.

We at the church appreciated the use of comfortable seats loaned by the superintendent of education and the fine spirit of other Christians coming to worship with us and to pray with us for the salvation of lost souls. And we especially appreciate the fine fellowship of both brother Cook and brother Pinson as they visited in the homes of the members and worked to enlist others in the cause of Christ.

For sometime the young people of the church have been taking charge and conducting the Wednesday night prayer service and we are expecting the revival to live on and on in the lives of these young Christians. The church has placed the Baptist Record in each home represented in its membership and contributes regularly to the Co-operate Program. Recently a W. M. S. was organized that has taken for its objective the completing of the building.

We expect great things to be done here for God and believe this revival will give the work impetus and help us as older Christians to overcome difficulties.

Eva Davis

### CHRISTIAN DOCTRINE

This volume is an abbreviation and simplification of the author's A System of Christian Doctrine, with additional chapters on the church and the ordinances. Doctor Conner writes for college classes and also for the general reader in the hope that this book may be used to inform and quicken Christians in the service of Christ. No one questions the author's knowledge of his subject, and no one who knows him doubts his ability to express himself in language equally acceptable to student and layman alike. Every chapter is clearly outlined and always the treatment is logical and orderly. Beginning with the nature and need of Christian doctrine, the author discusses man's capacity for God, revelation, the Person of Christ, the doctrine of God, the Spirit of God, the Trinity, the doctrine of Sin, God's purpose of salvation, the saving work of Christ; becoming a Christian, the nature of the Christian life, the church, the ordinances, and the consummation of salvation. In short,

**Church Furniture**  
Work of the Highest Quality  
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## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

Doctor Conner has given us a thoroughly scriptural and altogether clear exposition of the great doctrines of the book; readers will gladly acknowledge their debt.

Order from Baptist Book Store serving your state.

### SHUBUTA

A recent remembrance of the Woman's Missionary Society of the Shubuta Baptist Church to the Reverend and Mrs. J. M. Phillips came by courtesy of the pastor, brother N. A. Edmonds, on August 14, in the form of a Sunshine Box. The beautiful box, covered and lined with blue crepe paper, was filled with gifts to last until Aug. 31. The directions are that only one gift a day be opened, each having the date attached.

An appreciative coincidence was that the box came on the fifty-ninth anniversary of the marriage of brother and Mrs. Phillips.

### SANATORIUM

I enjoy reading the Baptist Record, and in the last issue I especially enjoyed your editorials: "Giving Permanence to the Revival" and Peter's Second Call to the Ministry", and Dr. Robinson's article, "Movie People and Divorce." Need a permanent campaign against bad movie pictures. Hope you are well. I am better.

Tom Depriest

## STOP THOSE CHILLS AND FEVER!

### Take a Proven Medicine for Malaria

Don't suffer like a dog!  
The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want.

The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

An Average of FIVE  
Church Fires Every  
Day Last Year!

YOUR Church May Have  
One Tomorrow!

Building and Material Costs  
Are Rising Rapidly

WOULD YOUR PRESENT INSURANCE BE SUFFICIENT TO REBUILD?

Without obligating yourself we invite you to write us for information regarding our plan for insurance protection.

National Mutual  
Church Insurance Co.

Incorporated 1899

Chicago, Illinois



# ENDOWMENT CAMPAIGN

## Mississippi Woman's College

### Hattiesburg, Mississippi

## AN OPEN FIELD

By OTTO WHITINGTON, General Director

### THE FIVE THOUSAND CLUB IS BEING FINISHED

Dr. Gunter and his force have accomplished a fine piece of work. Mississippi Baptists appreciate this efficient service, which is lessening their obligations each month.

The Five Thousand Club solicitation was pushed forward rapidly in order to give the campaign for Mississippi Woman's College an open field during September and October. Mississippi Woman's College and her friends are deeply grateful to Baptist leaders for their interest in the success of the endowment campaign.

### BAPTIST HEADQUARTERS A CLEARING HOUSE

Dr. Gunter has kindly consented to make his office a "clearing house" for the campaign. All churches and individuals who desire may send their campaign money directly to him, and receive proper credit. That is, money may be sent to Dr. R. B. Gunter, Baptist Building, Jackson, or to Mississippi Woman's College, Hattiesburg. Mr. F. D. Montague is the appointed trustee for the endowment. All money for this campaign will be trusted with him and kept separate and inviolate until the campaign is successfully concluded.

### PASTORS AND OTHERS WILL SPEAK

Many brethren, both pastors and laymen, have offered to speak on the campaign during the months of September and October. If you can use an outside speaker in your church during the week or on Sunday, write Dr. Otto Whittington, Hattiesburg, and he will try to get you the speaker you want. If you are willing to exchange pulpits with some other pastor, let us know and we will try to arrange it.

### SEPTEMBER

*Solicitation Month.* Many churches will open this month with "Woman's College Day"—the first Sunday, September 5th—featuring at least, a four-minute address on the campaign and a special prayer for its success. Brother Pastor, will you please be the four-minute speaker in your church that day? Prepare for it, pray about it, preach on it, and start your offering when you are ready.

### THE ASSOCIATIONS

There will be someone prepared to speak on the campaign, at every associational meeting. We are asking the moderators and program committees to please give a place for the discussion of the campaign. Remember the Education Commission recommended it, the Convention voted it, and the State Board endorsed it.

*For Jesus' sake, won't you help us, this one time, to succeed in a good cause?*

OLD SERIES  
VOLUME LIX.

### Who's Who

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